

. 4.  
NATURAL 4  
and Morall Questions  
and Answeres.

Intermingled with many prettie  
and pleasant Riddles, and darke  
sentences, Written by A. P.

With a manner of ordering the  
body for health through euery  
month of the yeare, and for  
dieting it for a seuen-night  
after blood-letting.

*Written in Latin verse by Ioachimvs Camerarius,*



LONDON,  
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THE JOURNAL OF THE

ROYAL SOCIETY OF MEDICINE

AND THE JOURNAL OF THE

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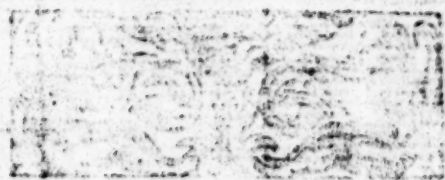
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LONDON

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Naturall and Morrell Questions  
and Answeres.

**W**Hy hath Nature not giuen a  
sting to the king of the Bees, and  
hath furnished all other Bees  
therewith?

*Ans.* To teach Princes that nothing be-  
commeth their dignitie lesse then tyran-  
nie, and that their onely defence should  
consist in the strength and force of their  
subiects.

*Quest.* What is that which oweth most, pay-  
eth least, and of all euils is the worst?

*Ans.* Ingratitude, for that monster re-  
ceiueh good turnes and payeth venge-  
ance.

*Questions and Answeres.*

*Quest.* What thing in this life is not accompanied with feare?

*Ans.* A good conscience.

*Quest.* What are pleasures?

*Ans.* Enemies to chastitie, leaders to povertie, the daughters of dishonestie, and baits of extreame misery.

*Quest.* What thing is begotten of a mother and anon the mother is begotten by it againe?

*Ans.* Ice turning to water.

*Quest.* What is man?

*Ans.* An example of imbecillity, the spoile of time, an image of inconstancy, a captiue of calamitie, a prisoner to paines, a seruant to couetousnesse, and finally a food of wormes.

*Quest.* When is fortune most to bee feared?

*Ans.* When she most flatters.

*Quest.* What thing is old ere it bee hatched?

*Ans.* A secret grudge and malice long conceiued ere it be put in execution.

*Quest.* Who beleue more other mens words then their owne eyesight?

*Ans.* Women, for they giue more credit

*Questions and Answers.*

to them that fainedly call them beautif-  
ful, then to their looking glasse that doth  
gaine say it.

*Quest.* What is beautie?

*Ans.* A gift of small continuance.

*Quest.* What good thing breeds lothsom-  
nesse?

*Ans.* Plentie.

*Quest.* What water is in the sight of God  
most precious, and in the taste of men  
most vnflauorous?

*Ans.* The vnfained teares of a penitent  
sinner.

*Quest.* What is it that groweth with the  
head downward, and with the foot vp-  
ward?

*Ans.* An ife sickle.

*Quest.* What is that which most deligh-  
teth and most deceiveth a woman?

*Ans.* A mans dissimulation, which hath  
such a sweet passage through his tongue  
as it delighteth as the Syren songs, and  
turnes to as deceitfull a conclusion as the  
Crocodile's teares.

*Quest.* Wherein is couetousnesse only com-  
mendable?

**Questions and Answers.**

**Ans.** In sparing and not ill spending his  
time.

**Quest.** What is it that chiefly sustaineth  
labour?

**Ans.** Hope of rest.

**Quest.** Who denieth their own request?

**Ans.** They that demand things impos-  
sible.

**Quest.** Who is most like vnto a mad  
man?

**Ans.** A drunkard.

**Quest.** What is that which woundeth the  
heart, and is worshipped of the eye?

**Ans.** Beauries.

**Quest.** How ought clemencie to bee mo-  
derated?

**Ans.** So that it breedeth not our ouer-  
throw.

**Quest.** What is sobrietie?

**Ans.** The father of good counsell.

**Quest.** Wherein is a woman most con-  
stant?

**Ans.** In her inconstancie.

**Quest.** Of what three things repented him-  
selfe Care done in his life time?

**Ans.** To haue ouerslipt a day and not to  
haue encreased his knowledge, To haue  
gone

*Questions and Answeres.*

gone by sea, where hee might haue gone by land: and thirdly, To haue committed his secrets to a woman.

*Quest.* Why ought wee not to disclose our secrets vnto women?

*Answ.* Because they cannot keepe their owne.

*Quest.* Why are there so many that liue discontented in wedlocke?

*Answ.* Because their first loue was grounded vpon lust, or els in making of their rash choice they had more regard to the womans dowry then to her conditions, or els the woman respected more the mans purse then his personage, or more his body then his good or ill qualities.

*Quest.* Why was *Diogenes* called a dog?

*Answ.* Because hee did bite indifferently both his foes & his friends, but his friends to their good and amendment, and his enemies to their shame and confusion.

*Quest.* What men are very dangerous in a Commonwealth?

*Answ.* Those that affect nouelties?

*Quest.* What three things are the life and death of life?

*Answ.*

## Questions and Answeres.

*Answ.* Bathes, wine and women, for as the use of them is restitution, so is the abuse of them life and healths destruction.

*Quest.* What is stronger then death?

*Answ.* Fame and renowne, and therefore a certaine Philosopher did call fame the daughter of immortallitie.

*Quest.* What is the reason that Wine mingled with water prouoketh vomit?

*Answ.* Because watered Wine hurts the stomacke, and weakeneth the retayning vertue or strength of the Wine, whereas pure Wine doth strengthen and comfort it.

*Quest.* Why doe old folkes neede with great difficulty?

*Answ.* Because of the weakenesse of their nature, and the narrownesse of their passages.

*Quest.* Why is man more subiect to diseases and infirmities then any other creature?

*Answ.* By reason of his intemperancie, and therefore *Schola Salerni* sayth, *Esse cupis sanus, sit tibi parca manus*. That is, if thou wilt liue in health, haue a niggardly hand, *Id est*. Use temperance of diet.

*Quest.*

*Questions and Answeres.*

*Quest.* Why doe Physicians say that it is dangerous to let a fat man blood?

*Answ.* Because those that are fat haue lesser veines, and are more hidden and appeare not so much, moreouer they haue but little blood.

*Quest.* What is the reason that the Camelian chaungeth so oftentimes his colour?

*Answ.* By reason of his great feare, and because hee maketh much of his blood.

*Quest.* Why doe men vse to lay lime at the foot of a Cherrietre?

*Answ.* To haue ripe Cherries before their season.

*Quest.* What man is worthely called bold and couragious?

*Answ.* Hee that loues his life, and yet fears not death.

*Quest.* What is the reason that some die for very ioy, and some by too much sadnesse?

*Answ.* Great ioy doth coole too much the inward and vitall parts of the bodie, and sorrow and sadnesse doth euē choke them.

*Quest.* Why hath nature made the lungs



*Questions and Anweres.*

of all creatures spongiours, or full of holes,  
like vnto a sponge?

*Answ.* To the end it might receiue the aire  
the better to coole the heart, and driue  
away from it all such vapors as are hurt-  
full vnto it.

*Quest.* Why is our heart placed in the mid-  
dest of the bodie?

*Answ.* To quicken equally all the mem-  
bers thereof, euen as the sun giueth light  
equally to all things being in the mid-  
dest of the heauens.

*Quest.* Why were Iudges in times past  
painted without hands?

*Answ.* To signifie thereby that Iustice  
ought not to be corrupted with bribes.

*Quest.* What is a signe of a good Iudge?

*Answ.* If hee departeth from his office  
with more gaine of good fame then ri-  
ches.

*Quest.* In what sort should a man seek pro-  
fite of the Commonwealth?

*Answ.* As at a fire, which if one sitteth  
too neere vnto, doth scorch himselve,  
and being too farre off it, sustayneth  
cold.

*Quest.*



*Questions and Answeres.*

*Quest.* What thing maketh a good Souldiour?

*Answ.* Discipline.

*Quest.* What causeth despaire in a souldiour?

*Answ.* Beggery.

*Quest.* What is the cheefest stratagem in warre?

*Answ.* Ripe deliberation, and present execution.

*Quest.* What is the cheefest pollicie in peace?

*Answ.* To feare ciuill discord and to preuent it, and by foresight to resist forraine inuasion.

*Quest.* Who are onely to be called resolute souldiours?

*Answ.* Those that are determined either to die, or els to obtaine the victory.

*Quest.* What is a cheefe fault in warre?

*Answ.* Feare of death.

*Quest.* How did antiquitie represent vnto vs the issue of good things?

*Answ.* They made an image holding in the right hand a cup, and in the left hand an eare of corne with a sprig of Poppy, signifying therby that he easily is brought asleepe

*Questions and Answers.*

asleepe, that is contented with the fruits  
of the earth.

*Quest.* What service is most in request, and  
being performed, is least considered and  
most hated?

*Answ.* Treason.

*Quest.* What time is most desired, and ob-  
tained is most accused?

*Answ.* Age.

*Quest.* What men are cheeflie decci-  
ned?

*Answ.* Those that looke for two con-  
traie thinges at one time, That is to  
say for pleasure and the reward of ver-  
tue.

*Quest.* What is that in the morning goeth  
vpon foure legges, at noone vpon  
two, and in the euening vpon three  
legges?

*Answ.* Man, for in his infancie hee cree-  
peth vpon hands and feet, in his youth  
hee goeth straight without any helpe  
or stay, and in his age vseth besides  
his legges the aid of a staffe to support  
his body.

*Quest.* What thing is in the day time as  
round as a hoope, and at night long as a

*Anf.*

*Questions and Answeres.*

*Ans.* A girdle about a man or womans body.

*Quest.* How many waies is violence cheefly committed?

*Ans.* Two waies, either by deceit or by force: the one is the practise of the Foxe, and the other of the Lyon, and both of them are most farre from humanitie.

*Quest.* Why is vertue had in so small account?

*Ans.* Because shee is plaine and cannot dissemble.

*Quest.* Why dooth vertue reiect all glossings?

*Ans.* Because truth needes no shadowes.

*Quest.* What men are most ingratefull to themselves, and least hurtfull to other men.

*Ans.* Those that are couetous and enuious, for as these pine away at other mens welfare and prosperitie, so the other endanger their soules to leaue rich, & perhaps vnthankfull heires behind them.

*Quest.* Why is heauen said to haue a low gate?

*Ans.*

*Questions and Answers:*

*Answ.* Because those that shall enter into it must first stoope low and learne humilitie.

*Quest.* Why did Antiquitie in their churches place a crosse vpon the entrance of the quire?

*Answ.* Because the body of the church did represent the church militant vpon earth, and the quire the church triumphant in heauen, to teach vs hereby that no man would come from the one into the other vnlesse hee did suffer first crosses and persecutions?

*Quest.* What is a friend?

*Answ.* Another selfesame.

*Quest.* What is commonly the end of a dissolute life?

*Answ.* A desperate death.

*Quest.* What is a cheefe signe of a Princes clemencie, and a token of his great courage and magnanimitie?

*Answ.* To despise the whisperings of vnthankfull men, and patiently to suffer the rage of enuy.

*Quest.* Which are the cheefest ornaments of women?

*Answ.* Shamefastnesse.

*Quest.*

*Questions and Answeres.*

*Quest.* How might a foole resemble a wise man?

*Ans.* In hiding of his folly by silence.

*Quest.* What three things doe men most couet?

*Ans.* Riches, Pleasure, and Honor. Riches bee the nurses of sinne and iniquity. Pleasures the guides to calamitie. And Honor the pompe of worldly vanities.

*Quest.* Why are pleasures so much to bee abandoned?

*Ans.* Because their first entring is counterfeite and deceitfull, and their departure is griefe and repentance.

*Quest.* What thing in this world is alwaies without rest?

*Ans.* A guilty conscience.

*Quest.* What is it that men most doe hunt after, and oftentimes prooueth most deceitfull?

*Ans.* Womens fauour.

*Quest.* What is it that women most feare, & yet of it do most desire the occasion?

*Ans.* To be with child they most desire, and feare most the hour of their deliuary.

*Quest.* What doe children most hate, and yet is most profitable vnto them?

*Ans.* Correction.

*Questions and Answeres.*

*Quest.* What is lesser then a Mouse, and hath more windowes then a house?

*Answ.* A Thymble.

*Quest.* What vice is most likest to the apples of *Tantalus*?

*Answ.* Hypocrisie, For as the Apples of *Tantalus* seemed in sight most beautiful, and yet prooued but shadowes: so this vice although it beareth a glorious shew of perfectiō, yet is nothing els but a meere and a deceitfull illusion.

*Quest.* Why is it amongst men now adaies so much practised?

*Answ.* Because it is the highest degree of dissembling, and therefore is accounted a sure step to promotion.

*Quest.* What men transforme themselves into angels of light, and are nothing but Diuels incarnate?

*Answ.* Hypocrites.

*Quest.* What men promise themselves many vaine things?

*Answ.* Courtiers, and such as liue in continuall hope.

*Quest.* What thing in the latter minute of his age waxeth yong againe?

*Answ.* The Moone.

*Quest.* Who is the mother of all mankind?

*Answ.*

*Questions and Answeres.*

*Ans.* The earth, euen by the Oracle of Apollo: for this Oracle being demanded by certaine Princes that were in controuerſie for the kindome of *Ægypt*, who ſhould ſucceed the late King deceaſed; answered, that he ſhould not only be inſtalled King of the kingdome of *Ægypt*, that firſt ſhould kiſſe his mother, but ſhould likewise become monarch of all *Aſia*. This answer being reported by the Priest vnto the Princes that were then attending without vpon the Oracle; *Darius* hauing heard it, ſtept ſuddainly from his horſe and kiſt the ground, ſaying that the earth was the mother of al mankind. The princes that could not deny it made and created him King, who afterward conquered all *Aſia*, and became quiet monarch of many kingdomes.

*Queſt.* What is it that taketh leaſt pleaſure in company?

*Ans.* Pride, for it hateth his betters, enuieſt his equals, and deſpiſeth his inferiors.

*Queſt.* What is it that being aliue is altogether dumbe, and being dead, yeeldeth a moſt ſweet harmonie?

*Ans.* A Lute, or any kind of inſtrument made of wood.



*Questions and Answers.*

*Quest.* Which is the best remedy for things that are not to be recovered?

*Answ.* Oblivion or forgetfulness.

*Quest.* What is chiefly to be commended in a warrior?

*Answ.* To be in fight terrible, and in conquest mild.

*Quest.* What surfeit is most dangerous and least avoided?

*Answ.* The surfeit of sinne.

*Quest.* Who kill their mother ere they be borne, in the reuenge of their father that begot them?

*Answ.* Vipers, for as the male and femall ingender by the mouth, so the damme being kindled with lust in the art of Venerie, bites of the males head, and the yong ones ere they be borne gnaw their mothers belly open to come forth, and so doe kill her.

*Quest.* What is it that soonest waxeth old?

*Answ.* A benefite, for nothing is sooner forgotten then a good turne, and nothing longer remembered then an iniury.

*Quest.* What are Vsurers?

*Answ.* The Horseleeches and Caterpillers of the Commonwealth.

*Quest.* What is the least and yet the profitablest



*Questions and*

fitablest thing in a Garden

*Ans.* A Bee.

*Quest.* What wind bloweth no way to profite, and is noysome to all the neighbours?

*Ans.* The foisting of a dogge, the smell whereof is noysome to all the companie that are neere it.

*Quest.* Vpon what men are almes deedes worst bestowed?

*Ans.* Vpon blind men, for they would be glad to see him hanged that releues them. I would not that any man should interpret them in earnest, which is only written in a merriment, and that for this they should withdraw their charity from such poore men.

*Quest.* Why do most men delight more in flesh then in fish, & why it is more wholesomer vnto the body?

*Ans.* Because it strengthneth more and is of sounder nourishment, or els because it agrees better with the substance of our bodies.

*Quest.* What is the Law?

*Ans.* A net.

*Quest.* What are the Lawyers?

*Ans.* Burdars.

*Questions and Answeres.*

*Quest.* What are the Clients?

*Answ.* Birds.

*Quest.* What is the Court where the Law is pleaded.

*Answ.* The place where the nets are spread to take the simple and silly birds.

*Quest.* Whereby doth a womans loue resemble the shadow of our bodies?

*Answ.* Euen as our shadow if we runne towards it doth fleet away from vs, and if wee runne from it doth follow vs: so the loue of a woman, if wee fondly pursue it, will disdain vs, but if we set light by it or seeme to run from it, will most earnestly desire vs.

*Quest.* What is a chief stratageme in war?

*Answ.* Expedition, and not to ouerslip occasion.

*Quest.* Why did the Ancients find fault with *Zeuxis* liberalitie?

*Answ.* Because he gaue & bestowed gifts to receiue double againe.

*Quest.* What is the cause of greatest deuotion & the greatest replenisher of hel?

*Answ.* Ignorance, which maketh men to worship stones and dishonour God.

*Quest.* What is the greatest friend to men at libertie, and the most enemy to such

*Questions and Answeres*

as are condemned?

*Answ.* Hope, which encourageth men at libertie to attempt great matters, & maketh such as are condemned vnprepared for death.

*Quest.* What seasoneth and sweetneth the bitternesse of warre.

*Answ.* Hope of victorie.

*Quest.* Why is fauour bought with mony, most vncertaine?

*Answ.* Because by discontinuance of giuing it breeds inward grudging, and by the ceasing of liberalitie, it bursteth out into open hatred.

*Quest.* Wherein is an enuious man like vn-to yron?

*Answ.* Euen as yron is consumed with his owne rust, so an enuious man pines away by his owne folly.

*Quest.* What is least to bee respected in an Oration?

*Answ.* Glosing words, for as in coyne the brauery of the stampe is little or nothing regarded but onely the weight and the substance: euen so it is no matter how eloquent the Oration be, but how graue and profitable.

*Quest.* What is an Hystory?

*Questions and Answeres.*

*Answ.* A testimony of time, a light of veritie, the maintainance of memory, the schoole-mistresse of life, and the messenger of antiquity.

*Quest.* What is the hardest thing to bee learned?

*Answ.* To learne to know himselfe.

*Quest.* How might one eschew enuy?

*Answ.* By living abiect and miserable.

*Quest.* What is Idlenesse?

*Answ.* The Father of Lechery, and the hightway to pouertie.

*Quest.* What are riches?

*Answ.* *Diogenes* called them the vomite of fortune.

*Quest.* What doth caſt from it a greater heat then fire?

*Answ.* Beautie, which ſetteth not only on fire thoſe that touch it, but alſo thoſe that a ſtare off doe behold it.

*Quest.* What is death?

*Answ.* The end of trauels, and the beginning of life.

*Quest.* What is the duty of a wiſe man?

*Answ.* To miſtruſt the ignorant, and to know how to ſkirmiſh with aduerſitie.

*Quest.* Who is ſometimes a mother and ſometimes a ſtepdame?

*Answ.*

## *Questions and Answers.*

*Ans.* Fortune.

*Quest.* What are the most precious ornaments of a Citie?

*Ans.* The vertues of the Cittizens.

*Quest.* What maketh men constant against all humane affections?

*Ans.* A good disposition of the mind.

*Quest.* Why are lawes said to be like vnto spiders webs?

*Ans.* Because they catch small flies, but waspes and bees flie through them.

*Quest.* What is the reason that for to see the better we are wont to shut one eie?

*Ans.* Because the other might bee aided with the sence of the eie which is shut and closed.

*Quest.* What is the cause of Hydroplic?

*Ans.* The great cold of the liuer.

*Quest.* Why do those that haue the yellow yandars find hony to be bitter in tast?

*Ans.* By reason of the great colour wherewith their tongue and the palait of their mouth is infected.

*Quest.* Why do muske, millions, & cucumbers, prouoke vrine?

*Ans.* By reason of their great humiditie.

*Quest.* What is the cause that old men and women dore?

*Ans.*

*Questions and Answeres.*

*Answ.* By reason of the great coldnesse which is in them.

*Quest.* Wherout doth it proceed that men become pale when they are seased with feare?

*Answ.* Because the blood retires to the vitall parts of the body.

*Quest.* Why hath a Scorpion his poyson in the taile?

*Answ.* Because the poyson is his excrement.

*Quest.* Why did *Hypocrates* permit those to drinke wine that had a burning ague?

*Answ.* It was for to helpe digestion, and to strengthen the parties.

*Quest.* Why are the extremities of the body more subiect to cold then the other parts thereof?

*Answ.* Because they are not so solide or so well knit together, and are farther removed from the heart.

*Quest.* Why do Pullers (their throates being cut) suruiue after it longer then men?

*Answ.* Chickens and Pullers haue smaller sinnewes and veines, and therefore life cannot so soone leaue them.

*Quest.* Why are men more taller then women?

*Answ.*

*Questions and Answeres.*

*Answ.* By reason of their naturall heat.

*Quest.* Why doe women make water stoo-  
ping, and men to the contrary?

*Answ.* Because their bladder stands high-  
er then mens doth.

*Quest.* Why haue men more teeth thē wo-  
men?

*Answ.* Because they abound more in blood  
and heat.

*Quest.* What is the reason that when mai-  
dens breasts begin to grow, they begin to  
change their voice?

*Answ.* Because then the Organs of the  
voice are wider and lesser closed.

*Quest.* Why are twinnes not so strong as o-  
thers be?

*Answ.* Because the seed which shold haue  
serued to one, is parted into two.

*Quest.* Why doe eager things prouoke ap-  
petite?

*Answ.* Because they drie vp the humours,  
and consequently close the stomacke  
faster vp, which doth cause appetite.

*Quest.* Why doe Lettuce prouoke sleepe?

*Answ.* Because they engender grosse hu-  
mors?

*Quest.* Why is Iuie alwaies greene?

*Answ.* Because the heat of it is tempered  
with



*Questions and Answeres.*

with humiditie and viscositie.

*Quest.* Why haue Birds no teeth?

*Ans.* Because the substance which teeth doe grow of, doth turne into their bills.

*Quest.* When is vice past al hope of remedy?

*Ans.* When it is growne into a custome.

*Quest.* Why doe matters well executed, please but few men?

*Ans.* Because most men are rather guided by affection then by reason.

*Quest.* What is idlenesse?

*Ans.* A nurse of lasciuiousnesse and the wel-spring of all vices.

*Quest.* What thing metamorphoseth a man into a beast?

*Ans.* Lust.

*Quest.* Which is the highest degree of vncharitie?

*Ans.* To make of him a laughing stocke besides, who by our means hath been afflicted.

*Quest.* Which is the chiefest felicitie?

*Ans.* To be released of a wicked woman.

*Quest.* What men are least to be trusted?

*Ans.* Those that haue beene disloyall to their owne country.

*Quest.* What thing spends most prodigally that which couetousnesse hath most wickedly



*Questions and Answers.*

kedly scraped together?

*Ans.* Ambition.

*Quest.* What is a chiefe comfort to the conquered, or to those that are overcome?

*Ans.* Hope of reuenge.

*Quest.* What is the life of Courtiers?

*Ans.* A continuall hope.

*Quest.* By what honest meanes may poore men encrease their stocke?

*Ans.* By sparing.

*Quest.* Why did the Lacedemonians sacrifice a Cock when they had obtained victory against their enemies by maine force: and an Oxe when they had overthrowne them by subtiltie, surprise, or intelligence?

*Ans.* Because they preferred Prudence and wit before force or bodily strength, and therefore a certaine captain of Grecia was wont to say, If a lions skin cannot preuaile, adde vnto it the skin of a fox: meaning thereby; if force cannot, vie policy.

*Quest.* Which are the fruits of pleasure?

*Ans.* Griefe and repentance.

*Quest.* Which is the first step to aduersitie?

*Ans.* The highest degree of prosperitie.

*Quest.*

*Questions and Answeres.*

*Quest.* Why doth men neese sooner being in the sunne then being neere the fire?

*Answ.* Because the heat of the sun doth only dissolue the humor, and consumes it not: but the fire doth both dissolue and consume it.

*Quest.* Why doe the eies of Cats & wolfes shine in the night and not by day?

*Answ.* Because the greater light doth darken the lesser.

*Quest.* Why is the white of an Egge of so hard adigestion?

*Answ.* By reason of the great coldnes of it.

*Quest.* Why doth Burrage laid in wine reioice those that doe eat it?

*Answ.* Because it doth encrease blood, and strengthneth the heart.

*Quest.* Why did Nature make rather the braine cold then whote?

*Answ.* To temper and moderate the heat of the heart, to the end it might serue it in stead of a cooler.

*Quest.* What passion is that which tormenteth a man most and hath least power to overcome?

*Answ.* A womans inconstancy, which greeueth a man, and cannot be overcome by women themselues.

*Quest.*

*Questions and Answeres.*

*Quest.* How ought wee to vse prosperitie?

*Ans.* Not to trust vnto it, for we ought to vse the gifts of fortune for our necessitie, and not to relie vpon them.

*Quest.* What is pleasure?

*Ans.* A bait to take men as hookes and nets doe fishes.

*Quest.* What poyson ought Princes to auoid chiefly?

*Ans.* The poyson of flattery.

*Que.* What is the reason that the bottome of a Kettell being full of boiling water & hanging ouer the fire, is cold notwithstanding?

*Ans.* By reason of the hote vapors which continually doe mount vpwards, wherewith the higher parts being warmed, the bottome remains coole for the continuance of the water that is vpon it.

*Quest.* Why doe those that oftentimes weep pisse seldome?

*Ans.* Because the humiditie taking his passage by the eies dooth ease so much the more the other parts and members of the body.

*Quest.* Why did Nature ordaine needling?

*Ans.* To purge the superfluities of the braine, like as the lunges are purged with coughing.

*Quest.*

*Questions and Answeres.*

*Quest.* What maketh pleasures most sauerous?

*Ans.* A rare and seldome vse of them.

*Quest.* What is it that consumes his mother that bare him, eates his nurse that feedes him, and then dies, leauing all them blind that saw him?

*Ans.* The flambe of a Candle.

*Quest.* What men if cause do mouethem, doe soonest forswear themselves?

*Ans.* Those that are wont lightly to sweare without a cause.

*Quest.* Which is the only phisick in misery?

*Ans.* Patience.

*Quest.* Whereby doth a man please a woman best, and yet displease himself most.

*Ans.* In giuing her her will.

*Quest.* What is best to bee done for a rich man falling sicke?

*Ans.* Not to make his Phisition his heire.

*Quest.* What is Loue?

*Ans.* An idle bodys pastime or businesse.

*Quest.* How might one auoid loue?

*Ans.* By eschewing idlenesse.

*Quest.* How ought we to vse loue?

*Ans.* As a foole to sport, or a minstrell to make vs merry.

*Quest.* Who are the best creatures vpon earth.

*Ans.*

## *Questions and Answeres.*

*Ans.* Women next vnto men and Bees.

*Quest.* Who is rich?

*Ans.* He that is contented.

*Quest.* How might one learne to be content?

*Ans.* To vnlearne to couet.

*Quest.* What men doe least feare death?

*Ans.* Those that feele least comfort in this world.

*Quest.* What ought we chiefly to learne in prosperitie?

*Ans.* How wee might best indure aduersitie.

*Quest.* Wherein is the life of man like vnto yron?

*Ans.* Euen as yron if it be vsed doth wear away, and if it be not vsed doth consume with rust: so our life if it be neuer so well exercised doth decrease by time, if not, yet doth it wast away with idlenesse.

*Quest.* What is the immoderate vse of too much liberty?

*Ans.* An occasion oftentimes of bondage and slavery.

*Quest.* What men are most vnthankfull?

*Ans.* Those that can tell how to receiue a benefite, and not how to requite it, or els those that deny the receit of it, but chiefly those that haue forgotten it.

*Questions and Answeres.*

*Qu.* What shadow is most deceitfull?

*Ans.* Hypocrisie.

*Qu.* Which is the chiefeſt reuenuē for one that hath no lands?

*Ans.* Sparing.

*Qu.* When is clemency moſt hurtfull?

*Ans.* When rebels are moſt obſtinate.

*Qu.* What thing is moſt dangerous, leaſt a-  
uoided, and moſt deſired?

*Ans.* The pleaſures of this world.

*Qu.* What ſoile beares both the beſt and  
the worſt fruit?

*Ans.* The wombe of a woman.

*Qu.* What ought a ſeruant chiefly to prac-  
tiſe to obtaine his maiſters fauor?

*Ans.* Diligence, continuance, and ſecreſie.

*Qu.* Where is ſilence moſt to be practiſed?

*Ans.* In matters of ſecreſie, and amongſt  
pots and Canes.

*Qu.* How or what are the gifts of fortune?

*Ans.* Such as are the mindes of thoſe that  
poſſeſſe them, a help & comfort to them  
that can uſe them, and a ruine and ouer-  
throw to them that know not how to uſe  
them.

*Qu.* What men are moſt vnfortunate in  
aduerſity?

*Ans.* Thoſe that neuer learned to be croſt

*Questions and Answeres.*

in prosperity.

*Qu.* What feedes a doubtfull life, or him that is by law condemned to die?

*Ans.* Hope of pardon.

*Qu.* Why were it better to bee among Ravens, then to liue among flatterers?

*Ans.* Because Ravens pray not vpon men but when they are dead, but flatterers deuour them euen when they are aliue.

*Qu.* What bitings are most forest and most greuous?

*Ans.* The bitings of necessity.

*Qu.* What men ought chiefly to bee without faults?

*Ans.* Those that are alwaies most ready to espie faults in others.

*Qu.* What is it to lend money vpon vsury?

*Ans.* To kill a man.

*Qu.* Why did *Solon* establish no law against Paricides?

*Ans.* Because hee thought that such an enormity could not bee committed by a child, and therefore (because hee should not seeme rather to remember men of such a wickednesse then to forbid it) would in no wise appoint any punishment for it.

*Qu.* What maintaines a Commonwealth?



*Questions and Answers.*

*Ans.* Reward and punishment.

*Qu.* How should parents take the death of their children?

*Ans.* As *Anaxagoras* and a lady of *Lacena* did: for newes being brought to the one, of his sonnes departure out of this life: answered the messengers, That he knew long since that hee had begotten a mortal man. And this lady whose constancie deserueth no lesse praise & commendation, hauing heard that her son was slaine in the battaile, said to those that first brought her the tidings hereof: To that end haue I brought him to the world, that there should not bee wanting one that should doubt and refuse to spend his life and blood in the defence of his countrey.

*Qu.* Wherein did *Cyreneus* and *Theodorus* courage and magnanimity most chieflie shine and appeare?

*Ans.* In his resolute answer to king *Lysimachus* when hee did threaten him with death, for then boldly speaking to the Tyrant, Bid him to feare his Courtiers with these bugs, for *Theodorus* is indifferent (quoth he) whether he rots vnder or about the ground.

*Qu.*



*Questions and Answeres.*

*Qu.* Who may be said to suffer water continually to bee drawne out of his spring, and yet for it hath nothing the lesse himselfe?

*Ans.* He that giueth good counsel to them that demand it, or hee that bestoweth a benefite vpon another without any hinderance to himselfe.

*Qu.* Which may be called a double iniury?

*Ans.* To be defrauded of deserued praises, and pursued with vnderdeserued reproches.

*Qu.* By what meanes shal one become rich quickly?

*Ans.* In being poore of desire: and therefore *Seneca* said, If you haue respect wherewith nature is sufficed you shall neuer be poore, but if you looke vnto that which opinion craueth you shall neuer be rich.

*Qu.* What men may be said to liue onely and longest?

*Ans.* Those that liue onely and longest in ease and quiet: And therefore *Adrian* a most puissant Emperour, who by great trauell and intercession obtained license in the end of his daies to dwell in a little village of his, where he liued seue yeares in great rest and quiet, dying, left an apparant token and testimony, that the life

*Questions and Answeres.*

led in honor and dignity was not the true life, for he caused words to be graued on his tombe, Here lieth the wight whose age is of many yeares, but hee liued but only seuen.

*Qu.* What child is the only heire of a wise and worthy Parent?

*Ans.* Hee that inheriteth and is heire vnto all his fathers vertues.

*Qu.* What is marriage.

*Ans.* A Paradise on earth if her lawes bee obserued, but a hell in the house if her statutes be broken.

*Qu.* How many chiefe powers are there of the soule?

*Ans.* Three, Intendment, Will, and Memory.

*Qu.* What three deserts of the body stop the passage of these three powers of the soule?

*Ans.* Ignorance of that which is good, Couetousnesse of that which is euill, Infirmitie and langor of the body.

*Qu.* What are the remedies against these three euils and defects?

*Ans.* Wisdome, Vertue, & Necessiry; which to chase these three euils are thus ordered: Wisdome against ignorance: Vertue against

*Questions and Answers.*

against couetousnesse & vice : Necessity  
against infirmity.

*Qu.* What is it that of men is least esteemed, and of God most honoured?

*Ans.* Chastity, which is precious before God, and a laughing stocke before men.

*Qu.* What is ignorance?

*Ans.* A graue which burieth life.

*Qu.* What foure things haue continuall residence in a Noble mind?

*Ans.* Courage to repell the incroching enemy : a heart to consider a loyall friend : a hand to reward the gifts of the simple : and clemency to accept & pardon a well meaning mind.

*Qu.* How many kinds of Sages be there?

*Ans.* Three. The sage wise man, the sage foole, and the sage hearbe.

*Qu.* Wherin is a flatterer like vnto a hauke?

*Ans.* Because as a Hauke will not come to an empty fist, so a flatterer to an emptie purse.

*Qu.* Which is the first step of loue?

*Ans.* The losse of libertie.

*Qu.* Who after their death, liue in the life of their children?

*Ans.* Such parents as haue brought vp their children, as they may chuse the good and

*Questions and Answeres.*

for sake the euill.

*Qu.* Who is alone a worthy and a valiant man?

*Ans.* He who neuer dooth bow his shoulders at the burden of misfortunes, nor he who neuer panted at his chance.

*Qu.* What answered *Gorgias* being demanded, what manner of diet he vsed that he liued so long?

*Ans.* That hee neuer did eat any thing for pleasure or wantonnesse.

*Qu.* Why did *Zenocrates* (assigning all the parts of the day to some busines) appoint likewise to silence his due part?

*Ans.* Because he might then priuately discusse with himself what maner he ought to keepe in speaking.

*Qu.* What did neuer speak wel of any man?

*Ans.* Euill will.

*Qu.* Wherein did *Artemisia* declare her great chastitie towards her husband deceased?

*Ans.* In her entire loue towards him, for when her husband *Manfalus* King of *Caria* was dead, shee caused his heart to be dried in a vessell of gold into poulder, and by a little and little drank it all vp saying, Their two hearts should neuer depart asunder:

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asunder: & that she thought there might be no worthier sepulchre made for it but her owne body. Notwithstanding shee made for his body such a sepulchre, that for the excellent workmanship, beautie and costlinesse therof, it was taken for one of the meruailes of the world: & for the notable fame of it, all sumptuous and great sepulchres were afterwards called *Mansalca*.

*Qu.* Which is the best haue to him that is penitent?

*Ans.* Confession of his faults, and change of counsell.

*Qu.* How might a man become maister o-uer himselfe?

*Ans.* In amending that in himselfe which he rebuketh in another body.

*Qu.* Wherefore made nature man naked & without weapons to defend himselfe?

*Ans.* Nature hauing bestowed wisdom vpon man, hath giuen him means inough to arme himselfe at his owne pleasure, as well against the cold and heat of the air, as against the blowes of his enemy.

*Qu.* Why are Iudges and Lawyers more honoured of those that goe to law, then Phisitions are of their patients?

*Ans.*

*Questions and Answeres.*

*Ans.* Because the gaine of the cause doth depend of the Iudge and aduocates : but giuing of health to the patient lieth not in the hands of the Phisition, but in God only.

*Qu.* Why doth a Swanne being neere his death sing more sweeter then at any o-ther time ?

*Ans.* Nature hath taught this to the bird, to teach vs the good which wee receiue by death, which serueth vs for a doom or passage to cuerlasting life.

*Qu.* Why do men seeke to auoid pouerty?

*Ans.* Because it causeth them oftentimes to decline from the right way of vertue.

*Qu.* Why doe men drinke water , which notwithstanding doth not nourish ?

*Ans.* Water dooth spend the digestion of the meat through all parts of the body.

*Qu.* Why are those that are drunke, cold ?

*Ans.* By reason of the Wine taken immoderately , which quenbeth and ouerwhelmeth the natural heat of the body.

*Quest.* Why doe Phisitions not minister medicines when the sicknesse or disease is at the cheefest ?

*Ans.* Because they should not oppresse or hinder nature.

*Questions and Answeres,*

*Qu.* What is the cause that children who are moist by nature are not bald notwithstanding?

*Ans.* Because their humidity is intermingled with a temperate heat.

*Qu.* Why doth Rue being planted vnder a figge tree grow the better, and receiueth more nourishment?

*Ans.* Because it draws vnto it self the sweetnesses of the figge tree, or els the figge tree suckes away from the Rue a part of his bitternesse, and so being somewhat sweetened it groweth the better.

*Qu.* What is the reason why teeth do come againe, and not any other bones of the body?

*Ans.* All other bones are made and ingendred of a naturall humor and moistnesse in the mothers wombe: but the teeth are ingendred by a nourishing humor, which daily doth increase.

*Qu.* What is the reason that when wee see others to yawne, we are prouoked to doe the like?

*Ans.* This proceedeth to my iudgement by the vertue of our imagination.

*Qu.* What moue nature to giue vs ears?

*Ans.* Because thereby men might iudge  
of



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of the difference of sounds and voices.  
Through the ears likewise is purged the  
colour which is in the braines, as through  
the nose is the flegme.

*Qu.* Of what stuffe are womens tongues  
made of?

*Ans.* Of an aspen leafe, for they neuer leaue  
wagging.

*Qu.* What is most praised and least practi-  
sed?

*Ans.* Honesty, or els the vertue of libera-  
litie.

*Qu.* Which is the first step to wisdom?

*Ans.* To know himselfe, and the second to  
feare God.

*Qu.* What is the Magistrate?

*Ans.* The mouth of the Law.

*Qu.* What is honor?

*Ans.* The reward of vertue.

*Qu.* What is the property of folly?

*Ans.* To see other mens faults and to for-  
get her owne.

*Qu.* Which is the only sauce of meat?

*Ans.* Hunger, as thirst is of drinke.

*Qu.* What is shamefastnesse?

*Ans.* The tincture and die of vertue.

*Qu.* Which is the cheefest pleasure in this  
world?

*Ans.*

*Questions and Answeres.*

*Ans.* Libertie.

*Qu.* In contracting of marriage what ought first to be regarded?

*Ans.* Vertue and not riches: and therefore *Themistocles* a woorthy Duke of Grecia being asked why hee had rather to bestow his daughter vpon a poor and an honest man, then vpon a rich man ill conditioned: I (said he) had rather a man without money, then money wanting a man.

*Qu.* How might one best learn to discerne a knaue?

*Ans.* In comparing him by an honest man.

*Qu.* What ought a wise man to practise?

*Ans.* How to accomodate himselfe to the time.

*Qu.* What is a chiefe cause of our owne ouerthrow?

*Ans.* Selfeloue.

*Qu.* Whom chiefly hurteth pouertie?

*Ans.* Him that cannot carry it patiently.

*Qu.* Which is the sauce of labor?

*Ans.* Rest.

*Qu.* Who liues most safely?

*Ans.* Hee that doth not discouer his owne secrets.

*Qu.* What is the state of a rich churle, or of a couetous man?

*Ans.*

## *Questions and Answers.*

*Ans.* A continuall torment, & by extreame desire of gaine, accompanied with a fear to loose that which he hath gotten.

*Qu.* What thing gets friends?

*Ans.* Prosperity, but aduersity tries them.

*Qu.* Why ought we in requiring of a good turne, imitate the earth?

*Ans.* Because it giues more then it receiueth.

*Qu.* Why ought we not to blame, nor likewise to praise our selues?

*Ans.* Because the one is a signe of folly, and the other a token of inconstancy.

*Qu.* What are riches?

*Ans.* Nets to intrap men, and thornes to pierce the heart.

*Qu.* Which is the surest guard of a Prince?

*Ans.* The loue of his subiects.

*Qu.* What two things do chiefly bridle and encourage men?

*Ans.* Reward and punishment.

*Qu.* Why haue wise men alwaies hated anger?

*Ans.* Because it is a spice and kind of folly.

*Qu.* Wherein is warre better then peace?

*Ans.* Warre stirreth vp the minds of men to vertue, and peace drawes them to idleness and lasciuiousnesse.

*Qu.*

*Questions and Answers.*

*Qu.* Why doe old men die almost without paine?

*Ans.* By reason that all their senses are debilitated and weakened.

*Qu.* Why doth sorrow and grief make men to looke old before their time?

*Ans.* Because they dry vp the moistnesse of the body, and age is nothing but a kind of driness.

*Qu.* Why must Wheaten bread chiefly be salted and leauened?

*Ans.* Because that Wheat by nature is sopping and very , and salt doth dry the great of it, and the leauen makes it more lighter.

*Qu.* Why are fat things not subiect so soon to corruption?

*Ans.* Because they participate so much of the aire and the fire.

*Qu.* Why is a Diamond not so soon burned by thy fire as any other precious stone?

*Ans.* By reason of his soliditie.

*Qu.* Why dooth oyle swim aboue any kind of liquor?

*Ans.* Because of his fatnesse, and all fat things doe much participate of the ayre.

*Qu.* What is the reason that some men are more able to endure longer then other?

*Ans.*

*Questions and Answeres.*

*Ans.* Because some of them are more cholericke and some more flegmaticke.

*Qu.* What is the reason that when wee are ahungred, our spitting is more salter then otherwise?

*Ans.* Because hunger encreaseth choler, which easily becommeth bitter by reason of his sharpenesse.

*Qu.* Why are women commonly more fatter then men?

*Ans.* Because they are more colder of complexion, and doe lesse exercise.

*Qu.* What is the cause that the milk of pale or white women is not so wholesome as that of them that are browne?

*Ans.* Blacke women are more whoter of nature, and therefore by consequent their milke is better digested.

*Qu.* Of what conditions is man?

*Ans.* Of all conditions of foules & beasts that God hath created. Bold as a lyon, sportful as an ape, dumbe as a fish, prating as a parret, filthy as a swine, neat as a swanne, swift as a harr, slow as a snail, proud as a peacocke, gentle as a lambe, chaste as a turtle, loyall as a horse, fearefull as a hare, ignorant as an asse, subtile as a serpent, angry as a waspe, and lecherous

*Questions and Answeres.*

as a Moonky.

*Qu.* Of what mettall are womens tongues made of?

*Ans.* Of *Virgil's* brassen flaile, which strooke both friends and foes.

*Qu.* What difference is there betweene a scold and a harlot?

*Ans.* As there is betweene the Viper and the Crockadile, for the scold with outrage destroyeth her husband, & the harlot with dissembling loue.

*Qu.* What is that which is coldest clad in freeze, and warmest attired in precious stones?

*Ans.* Pride, which hath no grace but in brauery.

*Qu.* What is life without literature?

*Ans.* A mans graue, or an image of death.

*Qu.* What wicked mother hath brought forth a good child the onely prop & stay of all gouernements?

*Ans.* Ill manners haue brought forth good lawes, to the establishment of vertue, and the subuersion of vice.

*Qu.* What ought we to thinke of the time which we haue here?

*Ans.* That wee haue little ynough & loose much.

*Questions and Answeres.*

Qu. Where ought marriage not to bee enforced?

Ans. Where loue cannot be compelled.

Qu. Which are the titles and epithets of the sunne?

Ans. To be parent of the day, gouernor of the world, a quickner of the body, the eie of the firmament, the heart of nature, the king of the starres, and the visible sonne of God.

Qu. Which are the wings of time?

Ans. Time past, present, and to come.

Qu. Which are the teeth wherewith time consumes all things?

Ans. The night, the day, life and death.

Qu. What is the cause that in our age there are not so many excellent men, as there were in times past?

Ans. By reason of nature which daily decreaseth, or because vertue is not so much esteemed of now adaies as it was in times past, or els it is the custome of all ages to complaine.

Qu. What is anger?

Ans. A short madnesse, or els the beginning of foolishnesse.

Qu. What is vertue?

Ans. A sweet harmony of nature, to the sound



*Questions and Answeres.*

found and time wherof al good men giue  
an eare vnto.

*Qu.* What difference is there between wis-  
dome and a ready wit?

*Ans.* The wise man giueth good counsell,  
and the witty man presently conceiues  
and iudges of it.

*Qu.* What priuiledge haue braue and cou-  
ragious knights aboue other men?

*Ans.* Not to be subiect nor to be daunted  
by fortune.

*Qu.* What shadoweth nay darkeneth the  
great vertues in *Philip*, and *Alexander*  
the Great, his sonne?

*Ans.* Drunkenesse.

*Qu.* What is Wine immoderately taken?

*Ans.* The blood of the earth turned to  
poyson.

*Qu.* What is Wine moderately taken?

*Ans.* A whetstone to memory.

*Qu.* Why did the *Egyptians* ordaine that  
common iesters and plaiers should beare  
no witness in any cause?

*Ans.* Because such kind of people are com-  
monly giuen to wickednesse, and for a tri-  
fle are ready to do a mischief.

*Qu.* What is nobilitie without vertue?

*Ans.* A bladder puffed vp with pride and vi-  
olence.

*Questions and Answeres.*

*Qu.* Which are the vertues that doe conduct vs to heauen?

*Ans.* Faith, hope, charity, pietie, religion, and godlinesse.

*Qu.* Which is the poyson of friendship?

*Ans.* Flattery.

*Qu.* What kind of ignorance is most dangerous?

*Ans.* Not to know God, and then not to know himselfe.

*Qu.* Wherefore is vertue so amiable?

*Ans.* Because shee is alwaies conformable to reason.

*Qu.* What warre is lawfull?

*Ans.* That which is conducted to obtaine peace.

*Qu.* Wherefore is the first counsel of a woman which she giueth without thinking on it, far better then that which she hath studied vpon?

*Ans.* Euen as all vnreasonable creatures are by instinct of nature driuen to their actions: so a woman although she be ill, yet the intelligence which nature hath giuen her, which will not bee deceiued, nor abuse any body, compels her by the first motion to good: But if she gets leasure to vse her owne nature, all that shee shall

*Questions and Answeres.*

shall doe will be naught.

*Qu.* Wherefore are women commonly more couetous then men?

*Ans.* Because they know they should bee no body without riches.

*Qu.* Wherefore are those that haue great heads more giuen to sleepe then those that haue little heads?

*Ans.* The greater the thing is the more vapors it doth containe, and humiditie doth cause sleepe.

*Qu.* Why are lentiles and cabages so ill for the eie sight?

*Ans.* By reason of the melancholike blood which they engender.

*Qu.* What is the cause that many die with too much ioy?

*Ans.* Because the vitall spirits abandon the heart.

*Qu.* Wherefore ought we not to fast long?

*Ans.* By reason that by too much fasting a masse of ill humours is ingendred, and prouoke vomit.

*Qu.* What is the cause that we haue better stomackes to our meate when the wind is at the North, then at other times?

*Ans.* By reason of his coldnes which knits together and holds within vs the natural

## Questions and Answeres.

heat of our bodies,

*Qu.* What is the reason that Vineger is very wholesome to those that are cholericke, & is of contrary operation to those that are melancholicke?

*Ans.* Because it asswageth choler by his coldnesse, and dries vp melancholie.

*Qu.* What is the reason that in tract of time Wine becommeth more whote?

*Ans.* Because the aquosity thereof euaporereth and vanissheth away.

*Qu.* What is the cause that some wines sower so lightly?

*Ans.* Because that in the time of Vintage the grape was full of superfluous humors.

*Qu.* Why dooth the wild Bore vse to pisse before he runnes away?

*Ans.* To vnlade him of the burden of his water for to runne the swifter.

*Qu.* When is it nothing discommendable to exceed the meane?

*Ans.* When it is vsed to exercise and driue drowinesse out of sluggards.

*Qu.* What husbāds do not loue their wiues?

*Ans.* Those that loue their bodies & their goods, and not their mindes and good conditions.

*Qu.* What is chiefly to bee regarded in a witnesse?

*Ans.*

*Questions and Answeres.*

*Ans.* His honesty, as in a Lawier eloquence and good vtterance.

*Qu.* Why can yoong men hardly keepe a meane?

*Ans.* By reason of the natural heat abounding in them.

*Qu.* How might a foole seeme and bee accounted wise?

*Ans.* If he goes brane in attire and speakes little.

*Qu.* What is the reason that some haue hard and some haue soft heare?

*Ans.* The greatnesse and smalnesse of the Pores is cause of it, for soft hear cometh by reason of the smalnesse of them, and hard heare for the contrarie. And therefore women haue commonly softer hear the men, because their naturall cold doth restrain and close the Pores.

*Qu.* What is the reason that Garlicke and Onyons doe bud although they are not in the earth?

*Ans.* Because of their great abundance of moistnesse and heat.

*Qu.* Why is a dead body heauier then that which hath life within?

*Ans.* A body aliue is full of ayre and fire which doe hold it vpright, for their

## *Questions and Answeres.*

nature is alwaies to mount vpwards, and a dead body is nothing but a lump of earth, whose nature is heauie and alwaies tending downewards.

*Qu.* What dooth preuent an occasion of murmuring?

*Ans.* Equalitie.

*Qu.* Why doe vices shaddow themselves vnder the colour of vertues?

*Ans.* Because if they should come in their own shape, but few would giue them entertainment.

*Qu.* Why ought Parents to bee very curious in seeking of good tutors and masters for to instruct their children?

*Ans.* Because as their Parents are the fathers of their bodies, so the maisters are the fathers of their soules: and as childrē doe imitate the nature of those that haue begotten them; so out of their maisters maners as out of a nurses brest, they sucke their vertues and vices, their good and ill conditions.

*Qu.* What is it that in louing too much turneth to mortall hatred?

*Ans.* Ielousie.

*Qu.* Who murdereth the liuing & the same of the dead?

*Ans.*

*Questions and Answeres.*

*Ans.* A Slanderer.

*Qu.* Wherin is our enemy commonly better vnto vs then our friend?

*Ans.* Because our enemy speares not to rel vs our faults, which friends seeke for the most part to hide from vs.

*Qu.* What is as seldome found as the Phoenix of Arabia?

*Ans.* A trusty friend.

*Qu.* What is it that Kings cannot conquer?

*Ans.* Mens affections.

*Qu.* In what place is flattery a Iewell?

*Ans.* Where dissembling swaies the scepter.

*Qu.* What ought wee in this life most to remember, and least to feare?

*Ans.* The houre of death.

*Qu.* What is mans life?

*Ans.* A thing more brickell then glasse, more lighter then the smoke, and swifter then the wind.

*Qu.* What garment is the best?

*Ans.* That which couers malice.

*Qu.* What are dice?

*Ans.* Fortunes whelpes, which consume a mans wealth, and empaire his patience.

*Qu.* What are womens vowes?

*Ans.* Words written in the wind.

*Qu.*



*Questions and Answeres.*

*Qu.* What are their promises?

*Ans.* Carracters figured in the ayre, and figures grauen in the snow.

*Qu.* What is a beautifull strumper?

*Ans.* An Adamant that drawes, & a Panther that with her painted skin doth allure men, and he that surfets with it, drinketh deadly poyson and so doth perish.

*Qu.* What are womens lookes?

*Ans.* Kalends, that can determine no certaintie.

*Qu.* Of what nature and condition is a woman?

*Ans.* Of the nature of quicksiluer, for as this mettall wheresoeuer it meeteth with gold it minglet with it: so women they chiefly respect in a man his wealth, and alwaies will they prise gold for beautie or for any other internall or externall felicitie.

*Qu.* Which are the two only means to win womens fauour?

*Ans.* Sweet words and high praises.

*Qu.* What men are in one of the highest degrees of miserie?

*Ans.* Those that are wise by their own woes, and those can make a right anatomy of misery by their owne distresse.

*Questions and Answeres.*

*Qu.* What is a bad woman ?

*Ans.* A painted continent of flattery, of deceit, of inconstancy, and the very guide that leads men vnto the pernicious labyrinth of endlesse misery.

*Qu.* What are womens curtesies ?

*Ans.* Sharpe showers.

*Qu.* Who slew the fourth part of the world ?

*Ans.* Cain slaying his brother *Abel*.

*Qu.* What flower is in sight most beautifull, in smell most sauerous, and in operation most deadly ?

*Ans.* The pleasures of this world.

*Qu.* What is man ?

*Ans.* The image of Christ.

*Qu.* What is a woman ?

*Ans.* The similitude of man, and a cabinet of much good and euill.

*Qu.* What is a yong man ?

*Ans.* A burning candle soone perceiued and quickly quenched.

*Qu.* What is more swifter then the wind ?

*Ans.* A mans thought.

*Qu.* What is more swifter then the thought of a man ?

*Ans.* Time, for it tarrieth for nothing.

*Qu.* What is seldome scene and neuer pre-  
uented ?

*Ans.*

*Questions and Answeres.*

*Ans.* Destinie.

*Qu.* Which is the chiefeſt touchſtone to try a mans friend and his owne patience?

*Ans.* Aduerſitie.

*Qu.* What vices did darken *Marcus Antonius* his great liberalitie and patience in aduerſitie?

*Ans.* Dicing, drunkenneſſe, gluttony, and too much familiarity with his domeſtike ſeruants.

*Qu.* What are the effects of Poetry?

*Ans.* Spurres and enticements to vertue.

*Qu.* Why did the Romans forbid the drinking of Wine to women?

*Ans.* Because it doth prouoke them to luſt, and doth altogether extinguiſh reaſon in them.

*Qu.* What ought a ſervant chiefly to practice for to gaine his maiſters fauour?

*Ans.* Diligence, continuance and ſecreſie.

*Qu.* Who killeth a man friendly?

*Ans.* A flatterer.

*Qu.* What ſoile beares both the beſt and the worſt fruit?

*Ans.* The wombe of a woman.

*Qu.* Why are Angels painted with wings?

*Ans.* To ſignifie their quickneſſe.

*Qu.* What might men doe to be beleueed?

*Ans.*

*Questions and Answers.*

*Ans.* Wet their tongues on their hearts.

*Qu.* What difference is there betweene loue and friendship?

*Ans.* As much as there is betweene beauty and vertue, substance and shadowes, for when aduersities flow then loue dooth ebbe, but friendship standeth alwaies fast in euery storme and tempest.

*Qu.* What pleasure is chiefly bought with repentance?

*Ans.* The loue of a strumper.

*Qu.* What are the discommodities attending vpon trauellers?

*Ans.* To bee forced to fit their humour to euery place and person, to beare many mens braues or feele the force of their weapon, to bee oft in danger of theeues, many times of wild beastes, and euer of flatterers.

*Qu.* Why did the Caldies whē they would set forth the picture of a Gentleman, describe him with his hands alwaies open?

*Ans.* To signifie that liberality was the onely impresse of a Gentleman, and that to giue was alwaies heroicall: and therefore *Titus* Emperour of Rome was wont to say: Giue, if thou wilt bee worthy the worlds Monarchy.

*Qu.*

*Questions and Answeres.*

*Qu.* What things are most welcome, most sweet, and best liked of?

*Ans.* Unexpected chaunces, losses recouered, and things seldome scene.

*Qu.* Wherevnto may flatterers bee compared?

*Ans.* To trencher flies, that attend more vpon a man for hope of gain then for any perfit loue. To doves that flock chiefly where the house is fairest. To emptie vessels that haue lowd sounds, and haue nothing within but wind. To painted sheaths that haue rustie blades. To glorious flowers that haue no smell: because they prerend much friendship, and containe nothing but superficiall flattery.

*Qu.* What is Loue?

*Ans.* A passion full of Martyrdome, Misery, Griefe and Discontent, hauing pleasures but tempered with paines, & a short delight mixed with a long repentance.

*Qu.* What is beauty?

*Ans.* A fading flower, to day fit for the cie, and to morrow withered and to bee cast into the graue.

*Qu.* Why did the ancients in old time past mislike of those that wished and desired to be most happy and fortunate?

*Ans.*

## Questions and Answers.

*Ans.* Because that too much fortune breedeth forgetfulnesse, a contempt of God and of all godlinesse.

*Qu.* For what cause were women being met at Rome in the streetes by any of their kindred, killed by them?

*Ans.* For to know if they had drunken wine, for it was forbidden vnto them to drink any, as it appeareth by one *Egnatius* that slew his wife, because she had drunk a cup of wine.

*Qu.* What was the reason that king *Agessilaus* would neuer suffer his picture to be drawne or shadowed?

*Ans.* Because his onely intent was to leaue after him his deedes to serue in steed of his picture, and so rather to represent the perfections of the mind, then the external lineaments of the body.

*Qu.* What are open praises?

*Ans.* Secret flatteries.

*Qu.* Which are the three chiefeft vertues of a souldior?

*Ans.* Prudence, Fortitude, and Liberalitie.

*Qu.* What is Wisdome?

*Ans.* A diuine influence infused into the minds of men, which keepeth them from committing that wherevnto they are forced

*Questions and Answeres.*

forced by sensuall appetite.

*Qu.* Why is vertue placed by equal proportion between two vices?

*Ans.* Because that the mean which is kept between two extreames, is that laudible action which by no other name can be rearmed but by the title of Vertue.

*Qu.* What maketh men in earth famous, in their graues glorious, and in the heauens immortall?

*Ans.* Vertue.

*Qu.* What is prodigalitie?

*Ans.* A fire of the mind, which is so impatient in heat, as it ceaseth not while any matter cōbustible is present to burne necessary things to dust and cinders.

*Qu.* Who is only to be accounted a valiant man?

*Ans.* He that without any furious or rash resolution feareth not to hazard himself in the greatest perils whatsoeuer, for the welfare of his countrey.

*Qu.* What is the greatest preiudice that may happen vnto a Commonwealth?

*Ans.* To be gouerned by an vawise prince.

*Diuers*





Diuers pretty Riddles  
with darke sentences.

*Question.*



Vdge of me by perfect skill,  
My youth restord by casting  
bill.

*Solution.*

An Eagle.

*Question.*

When I am old I cast my skinne,  
Whereby I doe come yong againe.

*Solution.*

A Snaile.

*Question.*

What Iudge on the earth did giue,  
The greatest sentence when hee did liue.

*Solution.*

Pilate when hee pronounced sentence

**E**

**of**

*Questions and Answers.*  
of condemnation against Christ Iesus.

*Question.*

White I am and blacke withall,  
I haue eies and yet am blind,  
Gaine and losse not without brall  
I doe procure, as you shall find.

*Solution.*

Dice.

*Question.*

I wound the heart and please the eye,  
Tell me what I am by and by.

*Solution.*

Beautie.

*Question.*

I am within as white as snow,  
Without as Greene as heaibes that grow,  
I am higher then a house,  
And yet lesser then a mouse.

*Solution.*

A Walnut hanging on the tree.

*Question.*

A mayd there was that married a man,  
By whom were many children gotten,  
Yet all them died and went away,  
Before their mother was begotten.

*Solution.*

## Questions and Answeres.

### Solution.

It was *Eue* and her children who all died ere she was begotten, for she was neither borne nor begotten, but created.

### Question.

What mother a child doth beget  
And she of it is gotten againe,  
Which although strange it seemes to be,  
Yet it is true I tell thee plaine.

### Solution.

Water turning to Ice; and Ice again turning to water.

### Question.

Tis blacke without and blacke within,  
And hath foure corners as I win.

### Solution.

A drie Turfe.

### Question.

*Oedipus* that whilom hast resolued a greater  
doubt,

Vnfold this Riddle vnto mee which now I  
shall put out.

When I did liue then was I dumbe, & yeeld  
no harmony,

But being dead I doe affoord most pleasant  
melody.

## *Questions and Answeres.*

### *Solution.*

Any musicall instrument that is made of wood.

### *Question.*

Yet once againe I meane to prooue thy skill  
but in a test,

Which if thou doest resolue to mee thou  
setst my mind at rest:

Whether was man created first before the  
beard, or els

The beard before the man, that shew, and  
thou shalt win the bels.

### *Solution.*

All creatures created were before man  
in their kind,

And so was eke the bearded goat as wee  
in bookes doe find.

### *Question.*

In at the window when I looke  
(Bear not your braine long about this)

Then in the house about I go,

Now tell me quickly what it is.

### *Solution.*

The shining of the sunne.

### *Question.*

She set her backe against the wall

And

*Questions and Answeres.*

And tooke vp petticore smocke and all,  
There came a yong man with a gin,  
And put it in a handfull in.

*Solution.*

A shoemaker put a new paire of shoes on  
a womans foot.

*Question.*

There dwell foure sisters neere this towne,  
In fauour like and like in gowne  
When they runne for a prize to win  
All at once they doe begin  
One runs as fast as doth the other  
Yet cannot ouertake ech other.

*Solution.*

The foure wings of a Windmill.

*Question.*

When it through the wood doth goe  
It toucheth euery twigge below.

*Solution.*

It is the Snow.

*Question.*

When it doth goe through the wood,  
It toucheth neuer a twigge forsooth.

*Solution.*

A penny in a mans purse.

## Questions and Answers.

### Question.

I lay in bed and woe I was,  
So did my wife but worse she was,  
She bid me rise and put it in,  
And thus we were both well againe.

### Solution.

A man with his wife lying in bed together heard some theeves about their house, wherevpon both being afear'd, the good wife praied her husband to rise and sparre the dore.

### Question.

What is it that most nooses bath,  
Within the house made of a plate.

### Solution.

The hangers where the pothookes hangs vpon.

### Question.

I am foute to be lookd vnto,  
Yet many seeke me for to win,  
Not for my beautie nor my skin,  
But for my wealth and force to know:  
Hard is my meat whereby I liue,  
Yet I bring men to daintie fare,  
If I were not, then ale knights should  
To sing this song not be so bold,  
Nutmegs, Ginger, Sinamon and Cloues,

They

*Questions and Answeres.*

They gaue vs thisiolly red nose,  
The fourth parts of the earth I show  
The time and howers as they doe goe.  
As needfull am I to mankind,  
As any thing that they can find.  
Many doe take me for their guide,  
Who otherwise should runne aside.

*Solution.*

It is the loadstone, for without it no Pi-  
lot were able to guide a ship in the Ocean  
seas.

*Question.*

I am a cheefe strength of the land  
When vpon foure pillers I stand  
And if these foure should faile indeed  
Then should I find two more at need,  
Foure lights I haue to be my guide,  
And the fift shall not stand aside,  
For tis more brighter then the sunne,  
And doth remaine when life is done,  
And though one corpes two heads dooeth  
No monster yet is it I sweare. (weare,  
Vnknit this knot, and tell to me,  
At leisure fir what I might be.

*Solution.*

A horseman being a horsebacke, who  
hath foure eies with those of his horse: and  
first is his reasonable soule, whereby he is



*Questions and Answeres?*

chiefly guided nor is not subiect vnto death.

*Question.*

Sixe Hares did run within a plaine,  
whom hounds had started out the nest:  
Hill vp, hill downe, they ran amaine  
till they were weary, and then did rest.  
They caught them once and scapd againe  
more eager went they then before.  
And tooke more paines then (as I win)  
to bare away the game and more.  
The hounds and hunters all were one,  
ech lik'd his game and tooke his pray  
But when the sport was past and done  
they left the Hares, and came away.

*Solution.*

It is a match at bowles played in a bowling alley.

*Question.*

Ten mens length, and tenne mens strength,  
and ten men cannot rayre it.

*Solution.*

A cable or rope which tenne men cannot  
breake by force.

*Question.*

Aman I was, a man I am  
But yet as tame as any lam.

Though

*Questions and Answeres.*

Though I am blind the way I shew,  
Which all men that see me must goe.  
And to put your mind out of doubt,  
Eight legges I haue that beare about  
My burden, more then any hath  
Vnlesse he be in my estate.  
In time therefore doe learne of mee,  
As I before haue done of thee.  
If he had knowne that brought our woe  
Vntred had not vpon his foe,  
But for his fault we subiect bee  
To this estate where you see me,  
I am that which you least desire,  
But yet that you should most require,  
Gesse what I am good for, therefore  
Before you doe knocke at my dore.

*Solution.*

It is a dead man and those foure that do  
carry him to his graue, with *Adam* our first  
parent who brought death into the world.

*Question.*

It swallowes raw flesh stones and all  
And in the middest it hath a toong,  
Which neuer spake ill of old or young.

*Solution.*

It is a Hauke that takes his stenes for to  
cast.

*Question.*

## *Questions and Answeres.*

### *Question.*

Ouer a hole two stones there lie,  
Stiffe it went in, limber comes our,  
Beloued it is of women all  
And of our neighbours here about.

### *Solution.*

It is corne that comes of the mill.

### *Question.*

Sharpe are my clothes as any pin,  
be not rash therefore me to win.  
But bring me naked to thy mill,  
and then with me thy mind fulfill.  
And though sweet thou findest me to be,  
yet surfeit not sit vpon me.  
But for a change vse me somewhile,  
so shalt thou not thy loue beguile.

### *Solution.*

It is a Chessnut, and by the mill is ment  
the mouth.

### *Question.*

In open field I cannot lie,  
And yet I may rest quietly,  
Within a boxe of luory.

### *Solution.*

It is a feather in a windy day.

*Question.*

## Questions and Answers.

### Question.

Stiffe standing, ruffe hanging  
Betweene a maids legs  
In a frostie morning.

### Solution.

It is a distaffe,

### Question.

I am as little as any nit,  
And serues the king at euery bit.

### Solution.

Salt.

### Question.

Who weares his end about his middle  
Once in his time, tell me this Riddle.

### Solution.

A theefe whose armes are tied with the  
halter wherewith he shall be executed.

### Question.

My flesh and skin is red,  
But white is all my heart,  
Where round about a wall is set,  
Beaten with euery dart.

### Solution.

It is a Cherry and a cherristone.

### Question.

## *Questions and Answeres.*

*Question.*

Yonder is it, and here I haue it,

*Solution.*

A mans breath, or any other liuing creatures.

*Question.*

What wight is he that many doth feed  
And yet himselfe doth die for need

*Solution.*

A preacher instructing others, and doth  
quite contrarie to his owne doctrine, and by  
these meanes starueth his soule.

*Question.*

Tell me fir whom I might be,  
a father I had, but mother none,  
Yet many a mother haue had of me,  
who all to earth with me are gone.

*Solution.*

Our first parent *Eue* who had no mother,  
and no other father then God almighty.

*Question.*

What is most likeliest to a horse  
(Besides a Mare he meanes)  
That feedeth vpon hay and grasse,  
Vpon Pease, vpon Beanes.

*Solution.*

*Questions and Answeres.*  
*Solution.*

A Gelding.

*Question.*

My husband giues two gownes to me  
of sundry colours every yeare,  
Greene is the one, which I doe weare  
So long till it be all thredbare,  
White is the other as the Swan,  
of many peeces vp and downe,  
Yet like to that few workmen can  
deuise to make another gowne.  
The wiser sort (wherein they dote)  
doe call mee foole vpon a toy,  
But yet of me they take a note  
That death is past when I doe ioy.

*Solution.*

It is a Mulbery tree, greene in the Summer, and white with Snow in the Winter, who in Latine is called *Merus*, which signifies in Greeke a foole. This tree is of this nature, that it will not cast any buds before all other trees haue, whereby wee certainly know when she begins to bud that the cold and Winter is altogether past for that present season.

*Question.*

A ship there driues vpon the tide,  
that sailes doe beare, she hath no masts;  
But

*Questions and Answers.*

But one oare she hath of ech side,  
her sailes the snow in whitenesse passe.  
In her front weares too lanternes bright  
but when she is vpon point to fall  
Then lend an eare, for great delight  
of musicke she affords to all.

*Solution.*

It is a Swanne, who being neer her death  
sings most sweetly, as authors doe record.

*Question.*

God speed wife, and good speed dame,  
Shall I put my rough rombello in your  
rough hame,  
Put him in, and clap to the gate  
For new shauen it was of late.

*Solution.*

A horse put into a new mowen meddow.

*Question.*

Round I am, yet cannot rest,  
When I am spired of the best.

*Solution.*

A Tennis ball when two good players  
play together.

*Question.*

What man is he of wit so base  
That weares both his eies in a case

For



*Questions and Answeres.*

For feare of hurting them it is,  
And I doe find it not amisse.

*Solution.*

It is he that cannot well see without spectacles, and doth carry them about him in a case for feare of breaking them.

*Question.*

My prey I seeke the fields and woods about  
& haue more teeth thē beast within the lād,  
And whēsoeuer my graue I haue found out,  
then safe I bring it to my maisters hand,  
Vpon my backe the deare he laies  
and there doth kill one, sometime more,  
He shuts me vp and goes his waies,  
Better contented then before.

*Solution.*

It is a combe and a louse killed vpon the backe of it.

*Question.*

A tree there is that boughes doth beare  
in number fīue as I doe know,  
Of equall length they neuer were,  
and on their tops doe hornes grow,  
Yet they are tied about with gold  
except the longest without doubt,  
Which for vse sake might be controld,  
if it with gold were hoopt about.

*Solution*

## *Questions and Answeres.*

### *Solution.*

It is ones hand & his fingers that are full  
of golden rings, the middlemost excepted,  
because a ring doth not fit that finger.

### *Question.*

I was Not, I am Not, and shall Not bee,  
yet I do walke as men may see,  
I runne and speake to get a fee  
though I am not in my degree.

### *Solution.*

It is a man whose surname was master Not.

### *Question.*

Deaffe I am and cannot heare,  
and when I worke I feele no paine,  
Some doe curse me, some speake me faire  
though well they know it is in vaine.

### *Solution.*

Dice and dicers.

### *Question.*

What bloody Tyrant was that wight,  
That with a murthring blow  
The fourth part of the earth did slay:  
Which thou canst tell I trow.

### *Solution.*

Cain in slaying of his brother Abell.

### *Question.*

## *Questions and Answers.*

### *Question.*

In what place of the earth  
dooth the skie seeme to bee  
No larger then a yard or twaine,  
which I pray tell to mee.

### *Solution.*

In the bottome of a well.

### *Question.*

A thing that I take that I loose,  
yet nothing to my woe,  
And that I take not, that I keepe,  
yet would it faine forgoe.

### *Solution.*

He that is lousie, all those lice which hee  
takes throwes them away, and those that  
he cannot take keeps them still, and yet  
would faine be rid of them.

### *Question.*

What thing is onely vpon this earth  
not subiect vnto feare,  
Nor doth not waigh the threatnings  
of Tyrants, pinne or haire?

### *Solution.*

A good conscience.

## *Questions and Answers.*

### *Question.*

What doth with his root vpwards grow,  
And downwards with his head doth show.

### *Solution.*

An isefickle.

### *Question.*

What is lesser then a Mouse,  
And hath more windowes then a house.

### *Solution.*

A spider in the midst of his web, or  
els a thymbell.

### *Question.*

Belly to belly  
Hand vpon backe,  
I put a raw morsell  
In a gaping gap.

### *Solution.*

A mother or nurse that giues sucke vnto  
her child.

### *Question.*

I doe walke yet doe not goe,  
I doe drinke yet no thirst flake,  
I doe eat yet doe not feed,  
I doe worke yet no worke make.

### *Solution.*

It is a man that dreams, who in his dream  
seemes to doe all these things, yet in deed  
doth

*Questions and Answers.*

doth none of them.

*Question.*

As bitter as gall,  
As sweet as milke,  
As high as a hale, and hard withall.

*Solution.*

A Walnut vpon the tree.

*Question.*

I am nor fish, nor flesh, nor voice;  
Yet when I am borne I make a noise.

*Solution.*

A fart, or els the thunder.

*Question.*

When we by the way doe goe,  
Vpon our shoulders we beare our way  
If wee were not then many should be  
Wet to the skin in a rainy day.

*Solution.*

Masons, Tylers, and men of such like occupation, carrying ladders vpon their shoulders to build and tile houses.

*Question.*

M. and I. did make great mone,  
When C. vpon C. was left alone.

*Questions and Answers.*

*Solution.*

*Mary and Iohn made great mone,  
When Christ vpon the crosse was left alone.*

*Question.*

*When I to the wood doe goe,  
Then my head homewards I doe show.*

*Solution.*

*An axe.*

*Question.*

*In me and in my shining light.*

*Solution.*

*It is a burning candle.*

*Question.*

*In the last minute of mine age  
I doe waxe young againe,  
And haue so still continued,  
since world did first beginne.*

*Solution.*

*It is the Moone.*

*Question.*

*I doe owe most yet nothing doe I pay,  
Euill I am, and the worst I say.*

*Solution.*

*Ingratitude, which monster receiueth  
good turnes and paieth vengeance.*

*Que-*

## *Questions and Answers.*

### *Question.*

What men are those that backwards gaine,  
Their small living, not without paine.

### *Solution.*

Gardeners and Ropemakers.

### *Question.*

Old I am ere I am borne  
And when I am hatched, take heed of mee,  
Or els thou maiest soone be forlorne  
If thou doest nothing looke to thee.

### *Solution.*

The grudge of a secret enemy long conceiv'd  
in mind ere it is put in execution.

### *Question.*

What is it that God commanded to be done,  
was not done, and yet God was well  
pleased.

### *Solution.*

The sacrificing of Isaac.

### *Question.*

My belly to thy side I lay,  
And the hole is a sporting when we play.

### *Solution.*

It is a Bagpipe.



## *Questions and Answers.*

*Question.*

Hitty pittty within the wall,  
And hitty pittty without the wall,  
If you touch hitty pittty (my ioy)  
Hitty pittty will bite the boy.

*Solution.*

It is a nettle.

*Question.*

Clincke clancke vnder a bancke,  
Tenne aboue foure and neere the flanke.

*Solution.*

A maid milking of a Cow.

*Question.*

Trip trap in a gap,  
As many feet as a hundred sheepe.

*Solution.*

It is the haile when it fells.

*Question.*

Red within and red without,  
It is as ruffe as a Beares snout.

*Solution.*

A strawberry.

*Question.*

A wicked father did beger  
A daughter fit vnto his hand.

*Questions and Answeres.*

But such good children she did get  
That are the props of euery land.

*Solution.*

The deuill begot sinne, and sin procured  
good lawes which are the staies of all gouernements.

*Question.*

God speed faire ladies by one and by one,  
I am sent I cannot tell to whom,  
And I doe bring I cannot tell what,  
I count her wise that tels me that.

*Solution.*

A louer sent to his loue a messenger to  
put her in mind of her promise as to come  
vnto him, and she sent backe this answer vn-  
to him.

Tell thy maister in my name  
When trees are turnd and wels be dry  
And dead vpon quicke then come will I.  
Meaning at midnight, when the fire brands  
should be turned vpwards, and the pots  
should bee empty, and the fire raked vp  
with the cold ashes, the she would come.

*Question.*

I went and I could not tell whether,  
I met and I wot not with whom,  
He gaue me that I shall neuer forget,  
And yet I came a maiden home.

*Questions and Answers.*

*Solution.*

A child that went to christening.

*Question.*

I haue a smith without a hand  
He workes the worke that no man can  
He serues our God and doth man ease  
Without any fire in his furnace.

*Solution.*

It is a Bee that makes honny and waxe.

*Question.*

Foule is my fault that feeds me full,  
To gorge on mothers bowels still,  
I went abroad to seeke my fire,  
And my wiues sonne I doe desire  
Such a one the man must be  
As is the sonne of wife to me.

*Solution.*

Joseph went to seeke Christ, when hee  
found in the Temple Preachers amongst  
those of the Synagogue.

*Question.*

What is it that in the morning  
vpon foure legs doth goe,  
And about noone it standeth fast  
vpon two and no more :

*Questions and Answeres.*

I make all blind as did delight.

*Question.*

I am cald by the name of man,  
yet am as little as the mouse,  
When Winter comes I loue to be  
with my red gorget neere the house.

*Solution.*

A Bird called Robin red brest.

*Question.*

Although my bodie little is,  
yet I doe please the hearers eare  
If I were tame it were not amisse,  
Then I should liue in lesser feare.

*Solution.*

The Nightingale.

*Question.*

What is it that more eies doth weare  
then fortie men within the land,  
Which glister as the christall cleare,  
against the sunne when they doe stand.

*Solution.*

A Peacockes taile.

*Question.*

When I goe to the water side

*Questions and Answers.*

at home my heart I leaue behind,  
Tell me what I am without pride,  
if it by any meanes you find.

*Solution.*

It is a pillowbeare.

*Question.*

My head is round, my bodie small,  
And I hold thar, that saouours all.

*Solution.*

A Salt seller and Salt.

*Question.*

Head and eie I am only,  
What I may be now tell to me.

*Solution.*

A button of copper or of any mettall.

*Question.*

A Bird vpon a house I saw,  
sixe legs it had, yet but one taile,  
Two heads besides more then a daw  
name me this Bird and win the ale.

*Solution.*

A hearnshaw had taken a frog & brought  
it to her yong ones in the nest made vpon  
the top of a house.

*Question.*

## *Questions and Answers.*

### *Question.*

All my body belly is  
And lesser then it my mouth is not  
I doe containe that makes men mad  
What I am fir now tell me that.

### *Solution.*

A malt sack full of malt wherwith strong  
drinke is brued.

### *Question.*

My belly is bigger then all the rest  
Wherein men vse to put the best,  
Broad is my foot, short is my necke,  
If ill ye vse me then feare a checke.

### *Solution.*

A bottle of glasse.

### *Question.*

My coat is greene and I can prate,  
Of diuers things about my grate,  
In such a prison I am set  
That hath more loopholes then a net.

### *Solution.*

A Parret in a cage of wyar.

### *Question.*

I doe assemble many wight,  
Yet I keepe me out of their sight,  
And doe not come once where they be,

yet

*Questions and Answeres.*

Yet euery day they may see me.

*Solution.*

A bell rousing to a sermon.

*Question.*

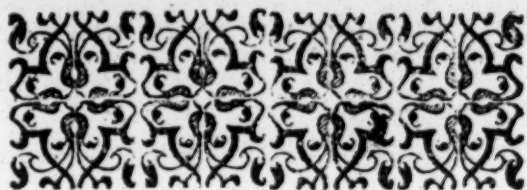
What mill is it that hath two wings  
which flie about without the wind  
A greasie miller lookes to all things  
whiles it doth turne and doth not grind.

*Solution.*

It is a iacke, and the greasie miller is the  
cooke.







Worthy sayings and readie  
answeres, compyled into  
one booke out of sundrie  
Chronicles, by A. P.

*A very fit and fine comparison made by a  
Gentleman of Genua.*



Odowick sforce willing to  
exact a great and an ex-  
traordinary sum of mo-  
ney vpon the inhabi-  
tants of the city of Ge-  
nua. His embassadour  
was bid by one of the

cheefest of the citty to dinner, and a little  
before dinner as they were walking in the  
garden together, and the Cittizen espying  
the hearbe Basil said vnto the Embassador:  
Runne softly my Lord with your hand ouer  
this hearbe, and then smell vnto it, which  
he

*Questions and Answeres.*

hee did, confessing it to haue a most sweet and comfortable sauor. Now my lord (quoth the Cittizen) straine and bruse this hearbe in your hand and then smell vnto it, which hee did, affirming it to haue a noisome and foule smell. Wherevpon the Cittizen said vnto him, my lord, if the Duke *Lodowick* runneth softly with the hand of his power and authoritie ouer this citty without either force or violence, he shall find her of a good smell and wonderfull obedient, but if hee doth oppose himselfe against her and dooth straine and force her, shee will yeeld him a sower and a hard tast and sauour by disobedience and rebellion. The humanitie of Princes maketh obedient and tractable Cittizens.

*The answer of Iouian Pontanus.*

**I***ouian Pontanus* a very excellent Poet & Philosopher being demaunded vpon a time wherefore he did eat but of one dish at meales, and of that yet very soberly: answered, To the end I should haue no need of the Physition.

All Physitions affirme that the diuersity of  
meats

*Questions and Answeres.*

meats hindereth digestion, and breedeth  
diseases.

*A comparison made by a Spaniard.*

**T**He lord *Gonsalues* playing at dice and  
being a great looser, perceiued his son  
*Alexander* to be greued at it, where-  
vpon he said vnto certain Gentlemen  
there present, The Hystories record that  
*Alexander* the Great being a child did  
weepe when he heard that *Philip* his father  
had obtained the victory of a battell, and  
besides had conquered a kingdome all at  
once: And being demanded wherefore hee  
wept, answered that hee feared that his fa-  
ther would winne so many realms and coun-  
tries that hee should leaue him none for to  
conquer. And quite contrarie (quoth the  
lord *Gonsalues*) is it with my sonne *Alexan-  
der* now readie to weepe for my crosse lucke  
and great losses, because hee feareth that  
I shall loose so much that I shall leaue him  
nothing for to loose.

*Questions and Answeres.*

*A pretty quippe giuen vnto two Cardinals  
by a Painter.*

**R**aphell Vrbin being a very excellent and skilfull Painter, vpon a time hearing two Cardinals (with whome hee was very familiar) to reprocue and find fault (only for to anger him) with a certaine picture of S. Peter and S. Paule, which hee had very artificially painted and finished, saying that the pictures faces were too high coloured and too red, without further studying gaue them this answer: My lords maruaille not hereat, for I haue purposely so painted them as they are now in heauen, and not as they were here vpon earth, for this rednesse commeth vnto them blushing euen for very shame to see the church so ill gouerned by such and such like as your lordships.

*The answer which the great Turke gaue  
to the Embassadors of the King of  
Hungarie.*

**B**iaZet Emperor of the Turkes, invading with a great army Bulgary a part of Hungary,

*Questions and Answeres.*

gary, The king *Sigismundus* sent his embassadours vnto him to desire him not to molest & trouble his subiects and countrie, wherevnto by no law he had not any right claime or title. *Baiazet* to answer herevpon, caused great store of armours and other warlike instruments to be brought into a certaine hall appointed for that purpose, and hauing sent for the Kings Embassadors, said vnto them: Loe here (my lords, pointing with his finger vpon the armours) the titles whereby I doe claime, and am to possesse the crowne and kingdome of Hungarie.

Right and equitie haue no place in the court of a Tyrant.

*A pleasant reproofing of the Marques of Mantua.*

**F**ederick Marquesse of Mantua, as he did sit at dinner among many Gentlemen, one of them hauing almost made an end of his porrige, sup<sup>r</sup> v<sup>p</sup> the rest, and to excuse his inciuillitie craued pardon of the companie. The Marquesse in presence of them all gaue him this ready answer, sir, aske pardon of the Swine, for vnto

*Questions and Answeres.*

vs you haue done no offence or iniury:

*A worthy deed of an Italian knight.*

**A**N Italian knight as hee was sitting at dinner, saw two Gentlemen that had alwaies behaued themselues most valiantly in the warres and had done good seruice to their countrie, to stand as abiects of the cōpanie, because all places were taken before: wherevpon he did rise, and so caused all the rest to rise with him for to make place vnto these two Gentlemen, saying: Giue place vnto these two Gentlemen for to eat their meat, for if they had not beene with vs in such a fight (naming the place) wee should at this time haue had nothing for to eat.

*The tyrannicall sentence of Prospero Colonna.*

**P**rospero Colonna Collonell of the Italian infanterie within the Garrison of Milan, a Cittizen of the town came vnto him complaining against the exactions spoiles and forceable robberies of his souldiours, vnto whom

*Questions and Answers.*

whom hee gaue this answer: My lan is like vnto a Goose, for the more he is pulled the fairer will be his feathers.

*Of Pope Sixtus the fourth and a Frier.*

**P**ope Sixtus the fourth hauing beene a Frier of S. Francis order, and being aduanced to the Papall dignitie, was visited vpon a certaine time by a Frier of his Order, who had been one of his chiefest friends and familiars: the Pope willing to shew him some priuate fauour, brought him into his cabinet, wherein he had a very rich treasure, and smiling said vnto the poor Frier: Now *Frater*, I cannot say that which S. Peter my predecessor said: *Aurum nec argentum habeo*, I haue neither gold nor siluer. It is most true (quoth the Frier) but holy Father you cannot say likewise as he said to the impotent, creple and lame, *Surgite & ambulate*, Arise and walke,

*The wise saying of Charles the first Emperour.*

**N**ewes being brought vnto the Emperour as he sat in counsell, that the Marques  
G iij of



*Queſtions and Anſweres.*

of Guafſa was with all his forces diſcofited by the Frenchmen, Cardinall *Grandelle* his Chancellor, fearing that the affaires of the Realme ſhould ſucceed the worſe for it, ſaid to the Emperour: Sacred Maieſtie, this ill reencountre is to be kept ſecret. Wherevpon the Emperour answered, It is not poſſible to keepe things cloſe done before ſo manie witneſſes, but that which is yet to bee done and attempted, is not to be revealed.

It is very dangerous to a Realme when the enemy knoweth the ſecrets as ſoone as they are determined.

*Of the humilitie of Godefrey Duke of Buillon.*

**W**Hen the Duke *Godefrey* of Buillon with conſent of all the Chriſtian Princes was choſen king of Ieruſalem, and therevpon the royall crowne was offered and preſented vnto him, he did reſuſe it, ſaying: It is not meet for mee a Chriſtian Prince to weare a crowne of gold, whereas Chriſt King of Kings did weare but one of thornes.

*The*

*Questions and Answeres.*

*The last will of Saladin King of Asia.*

**S**aladin King of Asia, Syria, and Egypt, declared vpon his death bed how miserable hee knew the nature and state of man to bee : and therefore commanded that being dead they should cause his shert to bee carried vpon a launce through all his camp, and in sight of all the lords, captaines, and souldiors of his army, and hee that should carrie it should crie with a lowd voice, *Saladin* subduer and vanquisher of all Asia amongst all his riches which hee hath gotten and conquered, carrieth nothing with him but this only linnen,

The greatest triumphs of man in parting out of this world, are the workes of charitie and godlinesse.

*The wise answeres of Antonius Panormus to King Alphonsus.*

**A**ntonius Panormus being demaunded of the King what was most necessary and requisit vnto them that would liue together peaceable in the state of marriage, because

*Questions and Answeres.*  
that most commonly as the Poet sayth :

*Semper habet lites alternaque surgia lectus  
In qua nupta iacet,*

that is,  
With quietnesse is seldome blest,  
The bed wherein a wife doth rest.

Answered, that there were two things  
most requisite : The first, that the husband  
were deaffe, for not to heare all the follies,  
scolding wordes, and ill reports of his wiues  
disordered life : The second, that the wife  
were blind, for not to see the great enormi-  
tie and excessiue intemperance of her hus-  
band.

*Of King Lewys of Fraunce and a sonl-  
diour.*

**K**ing Lewys in his wars against the Em-  
peror being on a time in one of his bat-  
tels somewhat far from any of his com-  
panies, a certaine Germane knight thinking  
to make himselfe rich by the present opor-  
tunitie, surprised the king vnawares, & stay-  
ing

*Questions and Answeres.*

ing his Maiesties horse by the bridle, cried out with a loud voice , The king is taken. The king full of courage and magnanimitie drew his courtelax, and gaue the poor soul-diour such a blow that he fel dead vpon the ground ; and then said , Now you may see bold and aduenterous knight that at chesse the king was neuer taken alone.

*Of the said King and the Chauncellor of Bourgony.*

**T**He said king *Lewys* hauing heard that the Duke of Bourgony his Chauncellor, being a very rich and wealthy man, had founded and erected in his countrey a verie sumptuous and a costly hospitall aswell in building as in moouables , said that it was more then reason that the Chauncellour of Bourgonie ( who had in his life time made many poore men ) should at the end of his daies build an Hospitall for to lodge and to relecue them.

*The*

*Questions and Answers.*

*The subtill answere of Edward King of  
England vnto Iohn King of France.*

**D**Vring the truce which was betweene Edward King of England, and Iohn King of France, the Englishmen by composition and a great summe of money took the castle and the towne of Guines, wherevpon King Iohn complained, saying that the King of England had broken the truce of peace so solemnly confirmed by oth, and had done contrarie to the contract thereof. The King of England gaue him this answere, I haue not (quoth he) broken the least point of the contract, for in it is neuer an article contained, whereby it is forbidden to trafficke together, & to exercise the truce of marchandise one with another.

*Touching a benefice.*

**A** Certaine Ecclesiasticall man hauing but one benefice, railed and inueighed most sharply alwaies against those that were Non residents. It came to passe by tract  
of

*Questions and Answeres.*

of time that hee happened to ioine one benefice to another, and as he was for it reproued by some of his friendes, who oftentimes had heard him speake and preach against it, and had knowne him alwaies to be of a contrarie opinion: gaue them this answer, I craue pardon for it sirs for it was but for want of sight, for hee that hath but one eie seeth not so cleare as he that hath two. My benefice which I had first was but one eie wherewith I did see, but now hauing two eies I perceiue things more apparent then before.

*The words of Pope Iulius as touching the exercise of warres.*

**T**His Pope was a man that loued wars, which purposely hee nourished betweene kings and Princes, and as vpon a time some of his friendes did say vnto him, Holy Father, many noblemen find it verie strange to see you to maintaine warres and ciuill broiles, seeing the estate where God hath called you vnto should bee a place of peace and quietnesse, saying that you do carry the keyes to that end for to shut out all discord

### *Questions and Answeres.*

discord and dissention, and to let in all brotherly vnitie, whereas now they accuse you to doe the contrary. Herevpon he answered and said, Those that haue spoken hereof vnto you, know not what they say: Haue yee not alwaies heard that S. *Peter* and S. *Paule* were companions (and in very deed they had but one church) my predecessors haue alwaies vsed S. *Peters* keies, but I will aid mee with the sword of Saint *Paule*. One amongst them replied herevpon and said, you know holy Father that our Lord said vnto S. *Peter*, Put vp thy sword into his sheath: It is true (quoth the Pope) but it was after the blow was giuen.

By these words he declared that he was Martiall altogether.

### *Of King Alphonsus and his iester.*

**A** *Lphonfus* King of Naples, had in his court a certaine iester who was wont to write in a booke all such follies which in his iudgement seemed worthy to be noted, which such as were courtiers did oftentimes commit. It happened that the King himselfe had occasion to send a Black-



*Questions and Answeres.*

Blackamoore whom he had had long about him, into the East countries with ten thousand Duckets for to buy horses. The iester according to his ordinarie vse did enregister this act likewise among his other wrirings, as if he had accounted it but a meere point of follie . Not long after the King called for his booke, because it was long since his Maiesty had readinit , and as hee was perusing euerie thing , found at last the hystorie of himselfe, of his Blackamoore, & of the thousand duckets in it. The king being herewith offended, asked of his iester to what end he had put this in his booke, or what occasion had mooued him so to doe : Because, answered he, your Maiestie hath not done wisely in my simple iudgement to trust your mony with a stranger, whome perhaps you are like to see no more. But if hee returneth (quoth the king) and bringeth with him the horses, what wilt thou say then to it? Wilt thou then further accuse me of folly? When hee shall be returned, answered the iester herevpon, I will blot your name out of my booke, and will put in his in steed of it, for then he shall proue a greater foole then your maiestie.

*Of the Archbishop of Colen and a laborer.*

A Certain labourer as he saw vpon a time the Archbishop of Colen riding all in armes, and accompanied with a great troupe of souldiours, did heartely laugh at it. Herevpon being demaunded why hee did laugh, answered simply that hee did laugh, maruelling that S. *Peter* Christs vicar being himselfe verie poore had left his successors thus rich and wealthy, and were rather accompanied with Souldiours and Courtiers then churchmen. The Archbishop willing to instruct him better in this point, told him that he was a Duke by birth and an Archbishop by calling, and that hee at that present as Duke went thus in armes and guarded with souldiours, but when hee had occasion to be in the church, that then hee vsed himselfe as a Bishop. My lord (quoth the labourer, I would to God then you would tell me that if the Dukes grace should happen to fall to the deuils share, what should then become of my lord the Archbishop?

*The sentence of the Duke of Britane.*



**I**ohn the eight Duke of Britane willing to marry his son *Francis* vnto *Isabell* daughter to the king of Scotland: the yong Prince inquired what she was for a lady, answer was made him that she was a very fair Damosell, well fauoured, comely of bodie, and well disposed for to beare children, but that shee wanted yterance. Shee is such a one as I desire quoth the yong Duke: for I account a woman wise inough when she can make a difference betweene her husbands shirt and his doublet, and knoweth his bed from another mans.

*The answer which Empresse Barbara late wife to Sigismundus Emperor gaue to those that gaue her counsell to remaine a widdow.*

**A**fter the Emperor *Sigismundus* decease, madame *Barbara* his late wife was counselled by some of her familiars to continue in that blessed estate and to remaine a widdow, immitating the example of the Turtle-

*Questions and Answeres.*

Turtledoue, which after the death of her mate coupleth no more with any of her kind, but keepeth a perpetuall chastity. Herevpon the Empreſſe answered, If you counsell me to imitate and follow the conditions and nature of the birds, in whom there is no reason, why doe you not as wel alledge vnto mee the example of the Pigeons and Sparrowes which are birds in their kind, as well as of the Turtledoue?

Euen as the Turtledoue after the death of her mate dorth couple no more with any other of her kind, euen so the Pigeon and the Sparrow are alwaies in loue indifferently with the birds of their nature and feather.

*The auncient ceremony which was vsed in the creation and annointing of Kings.*

**V**When any King was crowned in times past (which was commonlie in that place where his predecessours were buried) the Bishop that should annoint and install him, carried before him in his left hand a small bundle of tow, and in his right hand a burning torch or waxen candle, and

*Questions and Answeres.*

as he was putting the fire vnto the flaxe, turned his face towards the king, and said vnto him with a loud voice. *Sic transt gloria mundi*, So the pompe & glory of the world doth vanish away, which he repeated three times.

It was for to ioine humilitie to authoritie.

*The answer which the Earle Lazaram gaue to the Tartarian Embassadors.*

**T**He king of Tartary willing to inuade with a great power the kingdome of Hungarie, sent his embassadors to the court of *Lazaram* with a Mule laden with a sacke full of corne, to demand of him free and quiet passage through his countrie, so to enter into the kingdome of Hungary. The embassadors performing their commission, found the Earle vpon one of his castels called Archforme: and being well informed of their charge, demaunded of him free passage for their lord and his army with such due and faithful obedience as it became vnto him: their lord and king was else determined to send into his territories more Souldiours then there were grains of corne within

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the sacke that was vpon the Mules backe, and therewith they scattered the corn ouer all the court of the castle. The Earle hauing heard them with patience, gaue them likewise a most bountifull entertainment, and appointing to giue them answere the third day, caused in the meane time to be gathered a great store of Cockes, Hens, and Chickens, and to bee shut vp for his purpose three daies without meat, which being immediately executed by his seruants, at the time expired, the Duke caused all these foules to bee brought into the court of his castell in presence of the said Embassadors, which in lesse then half an houre had pickt vp all the corn thus scattered by the Tartarians. Herevpon the said Earle said to the Embassadours, Tel to your lord in my name, that notwithstanding the great number of his men, yet shall hee nor bee able to set out so manie as shall suffice to ouercome and conquer vs, as you haue seene by the similitude of my Chickens. God also gaue to the Earle the vic-  
torie.

*Questions and Answeres.*

*The answer which Erasmus of Rotterdam  
sent to king Francis.*

**K**ING *Francis* having earnestly solicited by some of his embassadors, that worthy and renowned personage *Erasmus* of Rotterdam, that it would please him to come into France, and receive of him the best entertainment which he were able to give him: for this king did account it one of his cheefest felicities to have diuers learned men about him. *Erasmus* sent his Maiestie this answer, Learned men (my soueraigne) resemble faire tapistries, which the further they stand remooued from the eye, the fairer and perfecter they seeme to bee, but if they are viewed and regarded neer by, they loose much of their former grace, beauty & perfection. And therefore (my soueraigne) pardon me if I had rather to remain your humble seruant in these parts where I am, in such reputation with your maiestie as I am already, then neerer vnto your highnesse in lesse fauour and estimation.



*Questions and Answeres.*

*A most Christian act done by the Earle of  
Aniou.*

**F**ookes the fist of that name Earle of An-  
iou, as hee had wonne a great battell  
against his enemies neere the towne of  
Sees, his Souldiours had taken a great  
number of prisoners, whom they had bound,  
chained, and had lodged them within the  
church. The Earle in the morning willing  
to hear seruice, and seeing so many prisoners  
within the church, wonderfully displeased  
with it, turned his face towards his souldiors  
saying vnto them, My fellow-souldiors and  
friends, what haue you done, do ye not know  
that the church is the house of God and a  
place of praiers & of liberty? And you haue  
made it a prison, and a den of thraldome;  
wherein you haue beene very much ouer-  
seene: and herevpon caused all the prisoners  
to bee loosed and set at libertie, and having  
giuen them meate and drinke sent them all  
away without paying any ransome.

*Questions and Answers.*

*A Pasquill of Leo the tenth.*

**P**Asquil is an old piller of stone standing in the market place of Rome, where-vpon euery first day of the year called New-years day, euery man fasteneth (close-ly notwithstanding) many scrolls, libels, and writings, in praise and dispraise of Princes & great potentates. It happened that in Pope *Leos* daies the tenth of that name, there was set vpon this piller a white paper wherein these seuen letters stood written.

*M. C. C. C. C. L. X.*

**T**He Pope being very desirous to vnderstand the signification hereof, and knowing that euery man would interpret them by vertue of the letters numerable, 1460, being the date of a time past already, and knowing that these letters should haue some other signification and intelligence, caused a diligent inquiry to bee made for to find him out that had set vp this scrol, and with much adoe the partie being found

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*Questions and Answeres.*

put at last and brought before the Pope, & earnestly demaunded and examined vpon the interpretation of those letters, did promise to declare & expound them vpon condition that his holinesse would vouchsafe to pardon him and neuer to trouble or molest him for it. This being promised, hee said vnto the Pope: Holy Father, these seuen letters will be thus interpreted,

*Multi Cardinales Caci, Creauerunt Cacū,  
Leonem, Decimum.*

*A worthy act of Galatius Duke of Milan.*

**I**T was told to *Galatius* that there was in Milan a very craftie and subrill Lawier for inuenting of means to prolong causes, and to make them neuer ended whensoever he had vndertaken to doe it either for fauour or els for money. The Duke desirous to trie his skill, inquired of one of his stewards if there were nothing due to any that furnished his house with prouision and necessaries. The books of account being perused, there was found a hundreth pounds to be

*Questions and Answeres.*

be due to the Baker. Hereupon the Duke caused the poore man to reape before the Senate, and addresseing himselfe to this aduocate, demanded counsell of him for delaying the payment of this money. The Lawyer promised the Duke that he would find meanes and law that the Baker should sinder no part of that mony in a whole year, or els in two, if it seemed good vnto him. The cause being debated and ready to bee iudged, the Duke himselfe demaunded of the Lawyer if it were possible to find some further remedy to delay the payment of the said summe. To whome the crafty Lawyer answered, that the cause should not bee ended yet in two years. O wonderfull iniustice (quoth the Duke) and man full of iniquitie? Knowest thou not that I owe the man this mony? Wilt thou against my conscience & thine owne wilfully frustrate the poore of their right, and of that which is due vnto them? Shall a man goe to law for that which he oweth, Take this villaine hence, said he, vnto his men, and let him presently be executed without further iudgement, and let his body be quartered, to the end that other may take example by his fall to beware of

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the like, and that hereafter the Commonwealth be no more corrupted by him. This sentence with the full consent of the Senat was presently executed.

*The great charity of a Duke of Savoy.*

**A** Certaine Duke of Savoy being asked by the embassadors of the king of Naples, where his Gray-hounds were which he fed for the chase, and moreouer that it would please him to let them haue a view of them: The Duke did deferre it till the next day, saying, that if they would take the paines to come vnto him, they should haue a sight thereof. The next day as they came at the time appointed, hee brought them into a great and large hall, where a great number of poor people were eating and drinking at a long table. Behold now, quoth the Duke to the Embassadors, the Gray-hounds which I feed, wherewith I pretend to chase and to take (next that which my Sauior hath purchased for vs all) the kingdome of heaue and life euerlasting.

The workes of charitie are of so great force that the Scripture in euery place doth  
most

*Questions and Answeres.*

most earnestly commend them vnto vs,  
with such an assurance of reward, that a cup  
of cold water shall not bee giuen for Gods  
sake without a tenfold recompence.

*The pleasant answer of a Gentleman.*

**A** Young Gentleman whose mother was  
lately deceased, did mourn for her, and  
being seene vpon a certaine time in the  
kings court mounted a horsebacke with his  
foote-cloth of crymson veluet, the ladies &  
other damosels of the court laughed him to  
scorn, saying, that they found it very strange  
to see his horse deckt with a foote-cloth of  
red veluet, whereas he himselfe did mourne  
for the death of his Mother. My ladies (re-  
plied the Gentleman herevpon) you haue  
herein some reason, but yet ye ought to con-  
sider likewise that the mother of my horse  
is not yet dead as that he should mourne for  
her.

*Questions and Answers.*

*Of Cardinall Cossa that made himselfe  
Pope by force.*

**T**He Cardinals being assembled together in the citiy of Bologne vpon the election of a new Pope immediately after the decease of Pope *Alexander*, Cardinall *Baltasar Cossa* (bishop of the said place) came also there in counsel accompanied with a great number of souldiors, saying to all the Cardinals there present, if they did not chuse a Pope according to his mind and liking, that hee would make them all to repent it. The whole assembly being astonished at these threatnings, and seeing so many souldiors about the counsel house, named diuers vnto him, but none did like or content him. Herevpon as they were all taken with a great feare, willed him to name one himself, and if he were fit for the place, they said that they would accept of him. *Cossa* herevpon called for the Papall cope for to put it vpon him whome he would haue chosen, which as it was brought, took it, and casting it ouer his owne shoulders said, *Ego sum Papa*. The Cardinals although it was an act against



## *Questions and Answers.*

against custome, were notwithstanding constrained to consent to this extraordinary election, and called him Pope *Iohn* the thirteenth.

Ambition in all estates causeth great troubles, and bringeth the ministry in great contempt:

### *Of a request presented to king Alphonfus.*

**B**Ecause king *Alphonfus* was knowne to bee a Prince delighting greatly in the hearing and saying of wordes well and readily spoken. A certaineman of base degree and somwhar needy, addrested himselfe to the king, saying, My soueraigne doe iustice vnto me and giue me the law, I haue a creditour to whome my father now lately deceased did owe a debt, my father left me nothing wherewith to pay him, yet notwithstanding vpon his earnest sute I made shift to pay it him, and hee so instantly demaunded the same againe afterward of me, that I was forced to pay him the same debt againe: He yet not contented herewith, did molest me afterward againe for the same debt, and yet at this present sues me most vehemently for it.

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it. I haue left nothing wherewith I should pay him, and if your grace dooth not assise me in this extremity, I shall bee vndone for euer. Truly (quoth the king) this is an vnreasonable and a most cruell creditor, What is he for one? My liege (answered the poore man) it is my belly, to whome I haue payed the debt so long and so oftentimes, that nothing is remained wherewith to content him any more, these are therefore humbly to intreat your grace to assise me in my wants, & to helpe me for to giue him his due. I haue such another creditor (said the king:) your grace speaketh most true answered the poor man, but God be thanked you haue alwaies ynough wherewith to pay him, and not I. The King hearing this request so well inuented, commanded a peece of mopy to be giuen him.

*King Lewis sayings touching those that  
had benefices and offices.*

**H**Ee was wont to say that asses had for the most part better daies and liued more at hearts ease then horses did, for horses (quoth he) run in post to Rome for prebends

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prebends and benefices, whereof many asses  
are already provided.

*Of king Alphonsus.*

**T**His king as hee heard vpon a time  
that a certaine king of Spain had said  
that literature was not greatly to bee  
required in a Prince, answered, That  
this was bellowed as an oxe, and not spo-  
ken as a king: and that they were not the  
words of a man, but of a crowned asse.

*Of the same king, and one begging another  
mans office.*

**A** Certaine officer of his hauing with  
an amorous potion lost his wits, one  
of the Courtiers did beg for his of-  
fice and liuing, as if it were vnmeet that his  
place were supplied by a mad man. It were  
a most vngodly deed (answered the king)  
to take the substance and liuing from him  
whom God hath barred from all meanes to  
get and gather any more hereafter.

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*The last will and Testament  
of a Lawyer.*

**A** Certaine Lawyer hauing in his life time gathered together great riches, & hauing no kindred to whō he might bequeath his wealth, as he lay vpon his death bed, disposed all his goods to bee employed in the building of an hospitall, wherein no other diseased persons should bee receiued but such as were mad and lunaticke, and allowing euery man a large and ample portion to their maintenance, willed that vpon both the gates of the hospitall this poeſie should be ingraued in golden letters, *Of mad men I got it, to mad men I leaue it.*

*The counsell which Cosme de  
medicis gaue to a cer-  
taine officer.*

**A** Certaine man as hee had gotten an office not far from Florence by the mean of Cosme de medicis, demaunded and

*Questions and Answeres.*

and asked counsell of the said Lord how he were best to behaue himselfe in his place for to keepe himselfe in authoritie. The lord *Cosme* gaue him this answer, Apparrell thy selfe richly, and speake little.

He that speaketh little cannot be reproued of folly, and braue attire encrease th reputation.

*A bold answer which a captain gaue to king Charles the seuenth.*

**A** Certaine Captaine being sent from the campe to *Charles* the seuenth, King of France, for to shew vnto him the whole estate of the Army, and that for want of victuals, money and other necessities of warre, the Frenchmen had lost some holds, townes and battels, against the Englishmen. The king willing to vse some priuate familiarity with him, shewed him all his daintie fare, delicious prouisions and furnitūre, all his pastimes, his ladies and sumptuous banquets, and all other such like things wherein he tooke his cheefest recreation and felicity. And as hee demaunded how it did like him, the Captaine boldly & with

*Questions and Answers.*

without feare gaue him this bold and resolute answere, My soueraigne (quoth hee) I neuer saw Prince that lost his owne more pleasanter then your Maiestie.

He is very blind that sporteth when the rooffe of his house is on fire.

*The saying of Pope Urban the fift of that name.*

**C**harles king of Fraunce willing to void his Realme of all outlandish and forrain souldiors, who after the contract of peace did straggle and range abroad and liued vpon the spoile of the poore Farmers and husbandmen: The lord *Bartrand* obtained a commission of the king for to lead them into the kingdome of Granada against the Turkes and Sarrazins. And as Pope *Urban* had excommunicated all this desperat crue of souldiors for their violence and robberies by them committed vnder the name and title of the Great companies, The lord *Bartrand* being Generall of the Army brought them through Auignon where Pope *Urban* was resident, who immediately herevpon sent one of his Cardinals vnto them for

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to know what was their demand, Vnto whō the lord *Bartrand* said, Tel our Holy father that these men demaund a full pardon, *De culpa & pœna* of all their sinnes, and cheefly for them which they are now excommunicated for: And besides fīue thousand crowns for their conduct money vpon this voyage and iourney, which is to the establishment and enlargement of the Christian faith and religion. The Cardinall hauing done this message to the Pope, hee gaue him this answer and said: These are a strange kind of people that desire both mony and absolution, whereas we are alwaies wont to receiue mony for our pardons and absolutions.

*A worthy sentence of Solyman the great Turke to Villiars maister of Rhodes.*

**V**Hen *Villiars* grand-maister of Rhodes, was forced to yeeld the citie and Island of Rhodes vnto *Sultan Solymann* and as hee came to the said Prince to compound and agree with him vpon the taking of his leaue for his returne into Christendome, the Turke spake a word vnto him



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him answerable vnto his greatnesse & calling. The losse of citties, principalities and kingdomes, is a thing so common amongst men, that it onely might suffice to testifie that wee are all subiect to infinite myseries.

### Of Pope Boniface.

**P**Ope *Boniface* ere he was chosen to bee Pope of Rome, vsed a very strict kind of life, for his ordinary dyet was for the most part nothing els but a crust of dry bread with a cup of cold water, and in steed of a linnen cloth caused alwaies his table to be couered with a net. And being demaunded of his friends why he vsed so sober dier, answered, that *Panis & aqua*, was *Vita beata*. But as hee was now come to the papall dignitie, and as his seruants were ready to serue him according to his former order, away (quoth he) vnto the with this kind of diet, for know you not that *Aqua & panis, est Vita canis*? And further, said he, ~~serue me~~ with a napkin in steed of a net, for now the pray is taken. It is said of this Pope, that he entered as a Foxe, raigned as a lyon, and died as a dogge: for by hypocrisie hee came to that place,

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place, behaued himselfe in his gouernement most cruelly, and at last was hanged out of a window, and so these three sayings were verified.

*King Alphonfus answer to a prodigall Gentleman.*

A Certain Gentleman hauing wasted and spent all his stock and patrimony vpon the pleasure of his bodie, and moreouer being greatly indebted to his creditors who did sue him by law and imprisonment for to come by their owne, his friends came to the king humbly requesting his highnesse, that it would please him to commaund that the Gentleman might not bee molested with imprisonment, vnto whome the King made this answer  
I had  
spent his g  
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*Questions and Answeres.*

onely , it is great reason that his body also  
smart for it.

*An act of the Dutchesse of Bourbon.*

**T**He Dutchesse of Bourbon hauing in  
her court a certaine waighting maid,  
who for long had forgotten her selfe, and so  
was gotten with child : as shee was chidden  
and reprooued for her fault, said to excuse it  
and to saue her honesty, that a Gentleman  
of the house had forced and defloured her  
against her will. The Gentleman hereupon  
being called for to appeare and cleare him-  
selfe before the duchesse, shee finding him

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should neuer haue fallen into this inconuenience, where you are in at this present by your owne fault and folly.

*Of King Francis and a Frier.*

**F***Francis* the first of that name King of Fraunce, as hee was playing at Tennis with a Frier, for whome purposely hee had sent, because his Maiestie knew him to be a very good and skilfull plaier: as they had plaied together a pretty while, at last the Frier tooke a Ball with so great a dexterity and so good a nimblenesse of body that it was not done without great wondring of all the beholders. The king himselfe seeing it, by my truth (quoth hee) most brauely done of a Frier. It shal be of an Abbot (replied the Frier vpon it) whēsoever it shal seeme good to your grace. The king being thus twice at one time surprised by a Frier, and the Abbey of Bergomoy being vacant at that present, made him for them words (so wel and readily spoken) Abbot of it.

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*The ready wit of a Venetian  
Gentleman.*

**A** Young Lawyer comming before the Senate of Venice for to debate a cause and matter in law, partly with fear and partly with shame, his tongue vpon the suddaine failed him: Many of the assistants herevpon began to laugh at him. A Gentleman there present not vnprovidid of a pleasant reason said vnto them, Maruell not firs, that his speech thus faileth him, for naturally (as the Philosophers say) man apperceiuing a Wolfe suddenly looseth his speech, and no maruell then if this yong aduocate seeing so many people in this place is thus suddenly taken and tongtied.

*The*

## Questions and Answeres.

- The verses which the Emperor Frederick sent to the Pope, and the Popes answer upon them.

**F**redricke Emperour of Germany, vpon his excommunication by the Pope, sent vnto him these verses.

*Roma diu totubans varijs erroribus acta  
Corruet & mundi desinet esse caput.*

### The Popes answer.

*Niteris incassum nauem submergere Petri:  
Fluctuat, at nunquā mergitur illa ratis.*

### The Emperour.

*Fata volūt, stellaq; docent, auuimq; volatus  
Quod Fredericus ego malleus orbis ero.*

### The Pope.

*Fata volūt, scriptura docet, peccata loqūtur  
Quod tibi vita breuis, pœna perrenis erit.*

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The Emperour being at last reconciled againe, and comming to Rome to submit himselfe to the Pope, as hee was thither arrived and did humble himselfe at his feete, the Pope most arrogantlie treading vpon the Emperours shoulders, and vsing these speeches vnto him, *Super aspidem & Basiliscum ambulabis & non inscient calceaneum pedis tui*. The Emperour moued at this extreame pride, said to the Pope againe, *Non tibi, sed Petro*. The Pope most presumptuously answered vnto it againe, *Et mihi & Petro*, and so dismissed the Emperour.

### *An act of a Duke of Sauoy.*

**P**eter Duke of Sauoy as hee went to the Emperour Otto the fourth, for to giue him thanks for his lands which hee had restored againe vnto him, attired himselfe in a coat halfe of male and halfe of tissue. The Emperour demaunding him why hee did weare so straunge



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straunge and disguised a cote of tissue and halfe of male, answered that hee did weare the cloth of gold on his right side for to honour therewith his Maiestie . And as touching my left side (quoth hee) it signifieth that if any man seeketh to wrong or iniury mee I am ready to answer him in anie place , and defend my selfe as long as a drop of blood shall bee remaining within mee.

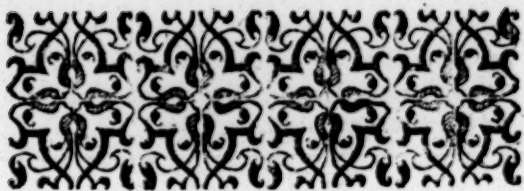
*The answer which the Emperour  
Maximilian gaue to him that  
sued vnto him for to be  
a gentleman.*

**T**He Emperour *Maximilian* as he was at Bologne, a certaine Cittizen of that place being of no gentilitie, otherwise very rich of substance and possessions , came to the Emperour and desired his grace that it would please him for to make him a Gentleman, saying that hee had wealth ynough to maintaine the state of it . The Emperour answered him, saying.

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saying. I can make thee (my friend) farre  
richer then thou art , but I am not able  
to make thee a Gentleman , for vnto this  
degree of honour thou must attaine  
either by thine own or els thy  
ancestors verrue and  
valiantnesse.





# VICTVS ET CVLTVS

ratio exposita quatuor in singulos menses Versibus, Per

*Ioachimum Camerarium.*

## JANVARIVS.

**M** Ensis amat tepido iani docurrere victu,  
Es refici grato sæpe liquore iubet.  
Vena tibi nullos exudes seta cruores  
Sed calida fas est mergere corpus aqua.

## FEBRVARIVS.

Februa olus, volucresque cibis odere palustres  
Esseque inertifica Febre timenda solent.  
Pharmaca tunc hauri tunc scinde in pollice venam  
Es calido multum flumine membra fove.

## MARTIVS.

Martius humores & terræ & corporis auge,  
Tunc ratio est pari magna tuenda cibi  
Dulcia tunc prosunt acri condita sapore.  
Pharmaca non prosunt venam aperire nocet.

APRIL.

## APRILIS.

Frigore vim lente renocat telluris Aprilis,  
Tunc etiam est sensilis perque forata cutis.  
Tunc intus sunt aucta magis suntque omnia plena  
Soluere se venter, vena aperire iubet.

## M A I V S.

Omnia iam florēt iam formosissimus annus  
Famque sibi cunctis mollius esse voluit.  
Balnea nunc cole, nunc sit pharmaca sumere cura  
Et tibi nunc misso sanguine vena fluat.

## I V N I V S.

Iunius & gaudet gelidis & pascitur herbis  
Vniifico humori tunc inimica fuge.  
Lentia & recreet tunc mentem blanda voluptas  
Affligat corpus nec medicina tuum.

## I V L I V S.

Aeris ignisquos intendit Iulius aestus  
Hoc breuior somno tempore danda quies  
Balnea vitentur nec venam tangere ferro  
Nec domine petulans accubuisse velis.

## A V G V S T V S.

Ipse etiam Augustus somnum restringit & escas  
Et veneris cupidos gaudia ferre vetat.  
Pharmaca nemo bibat lacere neque corpora ferro  
Nec gelidas intra delicias aquas.

## S E P T E M B E R.

Poma dat & gratos September ab arbore fructus  
Tunc etiam pressa pascere lacte caprae.

*Pharmaca nil prohibes tunc sanare, scindere venam,  
Nec tuius externum viset aroma cibis.*

### OCTOBER.

*Octobri offertur venatio viua, volucres:  
Vtere, nec dubites non tenuisse modum.  
Sic tamen ut ne oneres nimio praeordia victu,  
Cumque modo studeas non tenuisse modum.*

### NOVEMBER.

*Esse salutaris perhibetur Mulsæ Novembri  
Gingiber & dulci fissile melle natans.  
Tum neque sepe lanes, veneris neque sacra frequentes,  
Ante senex tempus ne videare summ.*

### DECEMBER.

*Juxta mense focum calidis usare Decembri.  
Tunc jaceant mensis gramina nulla tuis,  
Incidas capitis defensi à frigore venam,  
Cinnamoque tuis fragret odore calix.*

De ratione victus salutaris post  
incisam venam & emissum sangui-  
nem ad Armatum Epigram-  
ma Anastasij.

**V**enam Armate tibi medici incidēro, timentis  
Nescio ventriculi qualia damna mali.  
Nunc quo vita modo fuso peragenda cruore  
Sisq̃ue dieta tibi qualis habenda, rogas:  
Illi morbum dicant Armate, periti  
Hæc non est nostra salce metenda seges.  
Non mi sum facis & cupio ex te audire disertū  
Atque aliquid tua quod Pieris ornes, ais.  
Accipe quandoquidem nugas ad serua ducis,  
Qua facias octo versibus octo dies.  
Prima cæna die sit misso sanguine parca;  
Lux abeat letis aucta secunda modis  
Tertia sed placida deberur rosa quieti:  
Quarta & quinta sibi mollius esse volans.  
Balnea sexta peris: mox septima colligit auras  
Fertque vagos circumrura nemusque pedes.  
Octava amplexus dilectæ conjugis, & que  
Ante fuit, vitam restituisse solet.

FINIS.